Roses of Hope

By Sam Jordan White

ROSES *of* HOPE

By

SAM JORDAN WHITE

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Dedication

To the great body of men and women who honor Christ and His Word; and believe it is the only rule of faith and practice to lead the individual from this earth-life to that home of the soul that Jesus Christ is now fitting up for those who love Him and obey Him.

Respectfully dedicated by

The Author.

Preface

This book was not written to create any sensation in any way whatever. It was written for the purpose of making men and women better and help them understand the Word of God better and to do their duty.

The author of this little volume does not want anyone to take his word for anything he has said, but compare it with the Bible and then believe the Book. He believed that men had gone wild after creeds and ideas of men without ever looking to the Bible to see whether what men have said is true or not.

The very best thoughts of the writer's life are found in this volume. Many have asked that he put these sermons and addresses into printed form, and therefore this book has appeared. He has gathered much of the material in this book during his spare moments from evangelistic work. The writing has been done anywhere he found a moment he could call his own.

The author has been pleased to call this book "Roses of Hope," for he has tried to stimulate the human mind to follow Jesus Christ. The Bible is the only Book for the world to be led by, and he has sought to point men back to it and its teaching. To let men's ideas alone and follow only the Word of Life.

He has sought to exalt Jesus Christ in the life of every person and to hold Him before the world as the Saviour of men. To point the wayward and erring to the road that leads to that land where bright waters shimmer in the paradise of that home Jesus is preparing for all. If one soul is led to Christ through the placing of this book in his hands, then it has not been in vain.

SAM JORDAN WHITE.

Just a Statement

The author of this book was born on a farm near Tompkinsville, Kentucky, in the midst of the Pennyroyal section of the state. (The native people usually called it "Penny Rile".) He had but little chance to attend school in early life, but studied morning, noon and night, reading history and committing speeches to memory. At the age of twenty-one, he went to Nashville, Tennessee, where he attended college. Worked one year on a farm in Illinois to get money to complete his education. He never saw a steam engine until he was twenty years old, but since that time he has traveled three hundred thousand miles in the United States and Canada. Was State Evangelist of Florida for eight years and preached two years in that state as pastor of some small churches. Was the first pastor of the Second Christian Church in Savannah, Georgia. He was also pastor in Meridian and West Point, Mississippi, for a number of years. Served the church at Clarendon, Texas, as a pastor and then became general evangelist and preached in many states. From the general evangelistic field he was called to the Grand River Christian Church, Detroit, Michigan. He is author of "Lights Along the White Way," "Gourds and Brains," "Roses of Hope," "Evolution of a Girl," and "The Bible Self-Explanatory." He has always believed that every man and woman owes the world the very best they have to give, and the world will give its best to them.

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The Oneness of God's People

SERMON EXTRACT

John 17:21

My friends, I am before you to speak to you on the subject found in (John 17:21.) This prayer is the one Jesus prayed to the Father. The prayer he taught his disciples to pray is commonly called the Lord's Prayer, found in (Matt. 6:9-15). There is no uncertain sound in the prayer before us. Jesus prayed for what He wanted and I believe the day will come when this prayer will be answered. Jesus says in this prayer "that they may be one," and then says why they should be one—"that the world may believe that thou didst send me." It seems that this would be sufficient to cause every man in Christendom to strive to become one with his fellowman in Christ. But in the very face of this prayer and in the light of inspiration, individuals are heard to say: "Thank God for so many churches, so all can be suited." I ask, does God's word anywhere sanction division? Do we find in the New Testament that the church is divided? Are any of the denominational names mentioned in the Gospel? If they are not found in the Bible, no man can successfully claim that they are sanctioned by Divine truth. The people of God cannot become united until they are willing to disclaim and deny creeds, dogmas and disciplines made by man. There is but one ground of union and that is universal ground. I plead for union upon no other ground or basis only universal ideas. Man's opinions have never been and never can be universal, for one man cannot claim superior knowledge to all other men in the world, hence he cannot make rules to govern the church any more than other men can. The laws made by this generation may be repealed by the next. The creeds of churches have to be changed, therefore the creed

of one church cannot be the ground of union for all other churches.

"Behold how good and pleasant it is for brethren to dwell together in unity." They can only dwell together in unity upon a creed that is universal and which accepts the Bible. Every church accepts the Bible as a correct guide, but every church does not accept the creed of its sister church as being correct. You may ask a man who belongs to a certain church if he will accept the creed of his neighbor's church, and he answers at once that he cannot, neither will his neighbor accept his, but both men will accept the Bible. Then I ask upon what have these two men united? Is it not the Bible, the only guide for the church? The Bible is infallible, for it came from God. It is universal, and the only universal creed that we do have. Why not lay aside all other creeds and take the Bible and that alone? Is there anything any better to offer the human family than the Gospel of our Lord? We cannot afford to accept a creed that contains less. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the Holy City and from the things which are written in this book." (Rev. 22:18-19).

It does seem that men would be willing to accept the word of God as being sufficient and not try to improve upon it. What right or authority has man to read from a creed or a discipline in accepting members into the church? God does not approve of such a course, I am sure.

One ground of union is baptism. It is said that effusion is baptism, and I will not stop here to discuss this part of the subject further than to say that immersion was the ancient way, as all admit. We are looking for universal ground, and,

taking for granted that sprinkling and pouring are permissible, the church could never unite on them, for there is no solid ground, for half of the religious kingdom does not believe in sprinkling; while all who believe in the Divinity of Christ believe in immersion, or at least will acknowledge that it is right. If sprinkling is right, immersion is right also, while if immersion is right then sprinkling is wrong. Then what is universal ground? Is it not immersion? It is the only baptism upon which all the religious world can ever hope to unite. Half the church says sprinkling is wrong, while all the church says and acknowledges that immersion is the proper way; why not be on safe ground rather than on a treacherous foundation? If unity ever comes it must come this way. He who would be united with his fellowman must be willing to take the Bible without any comment from man.

The Bible is enough for the church. The church needs nothing more for government than the Gospel itself. It is the only book that has met the wants of the human race. Why not accept it then if we find in it all we need and all we desire? When Paul said, "buried with him in baptism," let us take him at his word. We need no theologian to tell us what this means. It is so plain that "the wayfaring men, though unlearned, shall not err therein." Prejudice has led the world to reject the truth. The church is not divided on the Bible, but it is divided on what men say that the Bible teaches. It matters little what your creed or discipline teaches concerning baptism; the most important thing is what does the Bible teach?

Another universal ground of union is the name found in the book. There is but one name given whereby men may be saved. (Acts 4:12). Churches cannot unite on denominational names, for one is as good as another, and not one of them can ever hope to become universal. One man is not

willing to accept the name of his fellowman in the denominational realm, but both are willing to be called Christians because it is universal, and means followers of Christ. We are united on this name, and there is no other name that the religious world can be united upon. Paul taught this name, for when he reasoned with Agrippa, this man said: "Almost thou persuadest me to be a Christian." (Acts 26:28). Paul must have taught this name or else this man would not have known to have said Christian. Also in James it is said: "Do not they blaspheme that worthy name by which ye are called?" (James 2:7). Again: "Yet if any man suffer as a Christian let him not be ashamed, but let him glorify God in this name." (I Peter 4:16, R. V.)

Christ is the brideroom and the church is the bride. Will the bride take the name of the bridegroom or not ? Will we dishonor Christ by taking some other name than the one he has given us? I have heard men say: "I know that the name Christian is right, but I have been in another church so long that I could not give up that name." "Therefore to him that knoweth to do good and doeth it not, to him it is sin." And it is sin when any one knows that a thing is right and will not do it. God will judge all such and banish them from his presence at the last day. That person who knows what the Bible teaches and then refuses to do it, is in sin and flatly refuses to honor God.

There is one name given and one only that will save men. We are married to Christ and we surely should wear His name if we are His bride. (Rom. 7:4). "That ye should be married to another, even to Him Who is raised from the dead, that we should bring forth fruit unto God." We are to have only one husband we are told in (II Cor. 11:2): "For I have espoused you to one husband, that I might present you as a chaste virgin to Christ." If this does not teach one name to be worn, what does it take to teach it?

People say: "Well, the church will not save anyone." Why did Christ shed His blood then to establish a church if the church is no good? Just to have your name on a church record will not save, but to be in the true church of Christ, and honor Him by doing His will and wearing His name, will save. Just to be in a church society will not save you. Creeds will not save nor teach the way of salvation. The Bible does teach the way of salvation, and he who is guided and lives by it is sure to be saved if he continues faithful until the end. The trouble with the world is, it listens to preachers too much and not enough to the Gospel. Every preacher ought to be willing for the searchlight of God's word to be turned on every discourse. Test every sermon by the Bible and if it won't stand, you don't need it; and if it will stand, accept it. Just because a preacher says a thing does not make it true, but read the Bible and learn for yourself, and do not depend on any man for your salvation. Creeds and theories cannot stand. They are now in the very throes of death and must soon die. They cannot meet the requirements of this age. Ecclesiasticism once ruled the world, but never can again. Let us exalt the Bible and place it where it belongs. It is the best and greatest book, and why not honor it as such? It has withstood revolutions and corrupting influences of every age; the changes of fortune have not marred its truths; the ages rushing on with their ruin and destruction have not marked their footprints upon its pages. It is self-propelling and self-perpetuating. The arm of power mailed and bucklered has attempted to destroy it; authority has made armies to advance against it; but every attempt has proven a failure. Persecution has chained the followers of truth to the bloody chariot wheels and ground their life out in the dust, but others sprang up in their stead. The bigot has assailed it on every side, but it only enlarged the place of its tents. Intolerance has created enmity and hatred against

the Bible, but it has lived through it all. Its march through the centuries has been grand. Foes have been pressed on before it, but its broad carriage wheel has crushed every opposition and leveled the graves over their sleeping and forgotten dust.

The Bible has gathered up the broken links in the chain of humanity and welded them with its love. It heard the first troubled moan of humanity and promised a Savior to the world. It lived before an empire was ever established and a throne was ever reared. It has seen their rise and fall and the graves of departed kings and potentates. But its influence upon the world is as fresh and green as ever. Blackened ruins with tears and blood staining every milepost mark the path of its progress. Denunciations from royal priesthoods have slashed it with their gleaming, fiery blades; popes have tried to destroy it and priests to remove it from every household, but its banner of progress waves high above all human foes. It soothes the troubled soul of man with the lovelight of its golden charity.

All governments will be lost or swallowed up in the universal reign of peace. Nations have been born, rose, flourished, and fell, and are numbered among the long-lost in the tomb of empires, while the Bible still lives. We might call the roll of nations. Egypt, whose founder was Menes, was a magnificent empire, growing in beauty in the rich valley of the Nile, with Memphis the most flourishing city among the then known world, but Egypt is buried and Memphis is fallen. Greece, the mother of learning, and where the arts and sciences were cradled, sprang into life like a fairy, gave to the world some of her most magnificent armies, produced a Leonidas and a Socrates, and at last died by the hands of her own sons. Tyre rose and fell and is now only remembered in song and story. Her temples have fallen, and time's cor-

roding years have left but little traces. Thebes is no more, only on the tablets of the memory of nations. Rome has ceased to be and now lies in ruins and tombs of the great of other ages and peoples. She perished by her own corruption. Babylon is destroyed and the place she occupied is desolate.

The fragments of thrones and empires are continually drifting by on the roaring and dashing billows of the stream of flying years, to be lost in the grave of oblivion.

But the Bible, with God pledged to protect and sustain it, lives and will live through all the whirling scenes and changes.. The dust of antedeluvian generations may be fanned all over the world, priests, prophets and kings forgotten, the mountain tops crumbled and the valleys be exalted, but God's word will endure forever. Babel's tower has fallen, cities have been burned and rebuilt, lands made desolate and lands made to blossom as the rose. The Bible has a golden chain to bind it together. Jesus is its central idea. When the last shock shall come to bury the nations in ruin, the Bible will still live. "The word of God endureth forever."

It is more durable than the solid granite. It has blessed all peoples and all tongues. Its spirit cannot be extinguished above the wreck of dissolving star systems and the crash of colliding worlds. When worlds, suns, satellites and meteors shoot wildly from their path, the Bible will stand out like a burning sun in the darkness of the night. Who will accept this truth and let the life be moulded by it? We invite all to take their stand upon it now.

Unpardonable Sin

"And if a house be divided against itself, that house cannot stand." (Mark 3:27). We are to understand by this Scripture that there are sins that can be forgiven and there are sins that cannot be forgiven, either in this life, or in the life to come. (Mark 3:22-31). This unpardonable sin is evidence that there is a hell. The idea of a sinner never being forgiven is proof that there is a hell. This sin is not going to be forgiven in this life nor in the life to come. The unforgiven will surely not enter the glory world, or that place where we often call heaven. If they do not enter that, then the individual that has committed the unpardonable sin must stay out forever, and there are only two places to go in the final judgment and they are happiness and torment.

WHAT IS UNPARDONABLE SIN?

This has been asked time and time again, yet it is answered in the Bible plain enough for all to understand. The unpardonable sin is not swearing, for Peter swore and he afterwards preached the first Gospel sermon, and three thousand obeyed the Gospel. It is not drunkenness, for multitudes are on their way to glory who were once drunkards. Paul found them drunk in the Corinthian Church, but he did not tell them that they had sinned against the Holy Ghost because they were drunk. Drunkenness will keep anyone out of the church or glory if persisted in, but we are saying that it is not the unpardonable sin. It is not adultery, for Jesus said: "Go, and sin no more." It is not theft, for we are told in the Book: "Let him that stole, steal no more." It is not murder, for Paul was a murderer, or the same as one, for he consented unto the death of Christians and to Stephen's death. We might name sin after sin that it is not and yet not have the

right sin pointed out. There are numerous sins in the world and all of them will mean eternal damnation if continued till death, but they are sins that can be forgiven. The unpardonable sin is the final rejection of Jesus Christ as a Savior. When you reject God, Jesus and the Holy Spirit, then you commit the unpardonable sin. When a man understands the Gospel and will not receive it, that minute God turns away from him to never come back. There is only one way to be saved and when it is rejected and the individual will deliberately turn Christ and His Gospel down, there is no more sacrifice for sin. It can be committed by men out of the church and men in the church, the unpardonable sin belongs to no particular class of people.

When men begin to treat lightly the Word of God, they endanger themselves to the sin that can never be forgiven. It means something to reject God and His Word when you know what to do to be saved. The Gospel has never been preached but one time to any one man. Once the Gospel is preached and the man understands it and will not obey it, God tells him that it will be too late the next time he hears it. Jesus died to save men and He expects men to accept Him when they know what to do to have eternal life. You cannot dilly-dally with God and be saved. God's spirit finally ceases to plead with you. The old idea that you can hear the word and hear it as many times as you want to just so you accept it before you die, and you will be saved, is exploded by the Book itself in many passages. (Acts 13:44-46) where we find the Gospel only preached once and so far as we can find they never heard it any more in life. Also in (Acts 18:5, 6) we have another example of people rejecting the word and never hearing it any more. We are told in (Heb. 4:7) that He limiteth a certain day to obey God. Men have to obey the Gospel when it is made plain or they can

never obey it. There is no reason in a man hearing the Gospel and understanding it and not obeying it, until near the end of life. Suppose one man has fifty chances to obey the Gospel and on the fiftieth time obeys it and is saved, and another man has only five chances to obey the Gospel and he fails to make the most of them and dies and goes to torment, while the other one had forty-nine chances that he did not use, and he died and went to glory. Would there be justice or reason in such judgment? God will give every man a chance to hear and obey the Gospel, and if he does not take it he is a lost man.

WHO COMMITS THE UNPARDONABLE SIN?

Moral men, wicked men, church members, and all classes that reject the Gospel when they hear it preached and understand it. Anyone can commit it when he refuses to do what God says in His Word and the man knows that he is disobeying God. There is no use to go on believing that one can be saved and yet he has heard God's Word and will not obey it. It is not hard to commit the unpardonable sin. There are many who have said: "I do not believe there is one in ten thousand that commits the unpardonable sin." You may not believe it, but that does not keep it from being a common sin. The minute that the man hears God's Word and obeys it, he is saved, but he is not eternally saved because he obeyed, for he can sin and go far away from God. The minute a man hears the Word of God and will not obey it, that minute he commits the unpardonable sin. He has to understand it and know what to do to be saved before he can commit the unpardonable sin, but the minute he refuses to obey after he knows what to do, God gives him over to a "reprobate mind." See (Rom. 1:28; also Thess. 2:10-12). It has been found that eighty-five to ninety per cent of all Christians

obeyed the Gospel before they were twenty years old. You can hardly get the old to turn. What is the reason that the old people are hard to move? They have heard the Gospel and after hearing it and rejecting it, will not make any effort again because the spirit of God has left them. Some old people become Christians for they have never heard the Word of God preached in its purity before, and of course they did not sin against the Holy Ghost. Thousands of church members have never heard the Word of God in its fullness preached and they will yet have to obey the Gospel. There are those who have been taught that sprinkling is right and have been misled all their lives; they have not committed the unpardonable sin, and have a chance yet to hear the Gospel. It is very doubtful if the man who has taught them will ever have a chance to hear the Gospel, for he had the privilege and should know better. It might be that an individual could hear the Gospel preached many times and yet not comprehend the message, but if he does comprehend the message and does not obey it, it is the unpardonable sin he commits that very hour.

When one hears the Gospel message and does not obey it, his sin becomes willful that very minute that he refuses. A willful sin is unpardonable. (Heb. 10:26) plainly tells us that the willful sin cannot be forgiven anyone. We should all be careful about our sins and not sin willfully, for there is no sacrifice for it. Those who become Christians and afterward go away from God and His Word and deny Him have no promise of forgiveness of sins. It is awful when one has obeyed the Gospel and then turns from it and denies it and rejects Jesus Christ and His spirit; it becomes an unpardonable sin. See (Heb. 6:4-7). This passage leaves no doubt whatever in the mind of anyone about benig able to fall away from the love of God. Anyone can fall from grace and

can fall any time. If one falls far enough he will commit the unpardonable sin and can never come back to God. The Christian should ever be on the alert and not allow himself to fall into sin, for it might be that a little sin would lead him far from God and His kingdom. In Mark, we are told what the unpardonable sin is, (Mark 3:22-30). No man need make any mistake about the sin that can never be forgiven in this life nor in the life to come. We are plainly told in (Mark 3:30): "Because they said, He hath an unclean spirit." They ascribed to the devil what belonged to God Himself. They said Jesus was a devil and therefore they committed the unpardonable sin, for they knew better. They knew Jesus' power, and after knowing it, said, "He hath an unclean spirit." When men call Jesus Christ a devil they right then commit the unpardonable sin, or when they know His teaching and will not give up sin to follow the Christ, they commit the unpardonable sin. You had better look out, brother, or you will get over the deadline some day before you know it. Accept the Gospel while you may.

In one of the great mountain ranges of South America, men tie ropes to rocks at the top of the range and let themselves down and gather precious stones from the mountain side. One man swung down on his rope and then swung himself in on one of the ledges of stone and as he gathered these little stones, he carelessly let go the rope and it swung out from him ten feet or more. There he was, a thousand feet from the bottom, and perpendicular stone above him. The wind began to blow and the rope began to swing toward him and then back. He watched it for a few moments and saw that each time the rope came nearer to him, and he said to himself: "If I sit here it is certain death, and if I launch out for the rope, it may be death, but I will try." So he made the effort of his life as the rope came near him, and he caught the rope

and made his way to the top of the mountain. The wind ceased to blow in a few minutes after he had caught it. If he had not grasped the opportunity when he did he would have been lost. Sinner, grasp the opportunity while it is yours and you will be saved; if you wait you will be lost. The Holy Spirit is swinging the rope toward you and you had better make the leap of your life. Cling to Jesus while He may yet be found; tomorrow may be too late for you. Do not put off until tomorrow what can be done today. Have you heard the Gospel? Then believe it and obey it. Use all you have and your strength will grow day by day. It will bring you nothing to wait and it may mean eternal damnation to wait one minute longer. The first time you understand what to do to be saved you had better obey it and let Jesus lead you to the fountain that never runs dry. Come to Him while the Spirit and the Bride say come. Whosoever will let him come?

Delivered Before a Graduating Class

"And the city lieth four-square, and the length is as large as the breadth; and He measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height are equal." (Rev. 21:16.)

Young Ladies and Gentlemen:

I am glad of this opportunity to speak to you. I am happier still because I have been unanimously chosen by the class to perform this very delightful duty, and I am sure you know my interest in you, as I appeared before you some months ago.

As I look into your faces and behold your bright eyes and as I seem to explore their depth and become acquainted with the soul within, I am made to feel the importance of this hour and this occasion. The stage upon which you are to play is a broad one, as broad as the world. Each one has his or her part to perform. You have now come to where you are to separate and from here go forth to conquer or suffer defeat. You are to take upon your shoulders a share of the great work of reform, which the all Omnipotent One has appointed to this generation. Your fathers laid the foundation of this great republic deep and wide in years gone by. They did not lay them on riches nor popular favor, but upon character. If you wish to maintain the high standard and ideals committed to you, then your character together with your education must be the foundation of your hope in time and eternity. There may stand beside you some evil spirit to whisper into your ears immoral words, but remember there is always a guide to point you and lead you into higher realms if you make the Man of Gallilee your leader. You have desired knowledge and you have chosen a good thing, but do not be misled to believe that knowledge is all you need.

There is something that is greater than kowledge and that something is goodness or virtue.

There will be many hills to climb and many rugged roads to travel. There will be many bridges to cross and frowning mountains to ascend. It will be necessary for you to keep your eye on the beacon above and move on with undaunted tread. The Bible is the greatest book. Your knowledge of it will enable you to meet many difficulties and to overcome many obstacles. If you trust your life with Him Who came to save you, it will be the surest safeguard to success and happiness. Let a bond of union and unity ever exist between you and the right and you will be sure to be victorious in the end. Choose the moral side of every question and never sanction sin. You are under obligation to the world to stand for the right. You may not all become authors, and it may be well that you do not, for the world is filled with books today. Some books have only one idea and some have none. There are many writers who can take common sense and make nonsense out of it; it is great bulk and no quality. There are books with hundreds of pages and yet hardly one single idea in them. The world is afflicted with books.

It is not mine to tell you what calling you are best fitted for. You are to choose that for yourselves. Let no one mislead you in regard to education, for it is not of the head alone, but of conscience as well, and conscience must first be taught. This great country offers you many opportunities and there are so many fields to labor in that failure should forever be driven from your minds.

There is one thing for which you should forever stand, and that is the public school, or, as we often say, the common schools. Common school education is very necessary to all walks of life. There is no class or society that can claim the public school. These schools afford an opportunity to the poor

and rich alike. The child from the hovel, as well as from the palace, have the same right to knowledge. These schools have made the citizenship of this country what it is today. We owe what we are to the public schools of this land. There is no defense from vice except from education of the mind. The only safety and security to our homes or the republic lies in our education. Your knowledge is to be used for a high and holy purpose. If you should use it for anything else but that, then it is vain. Seek to be men and women, in height, length and breadth. Never bow to an evil or tolerate it because public opinion seems to be for it; for you had better stand against sin and vice alone, than to stand with sin and vice and have ten thousand companions.

You are now strong and manly or womanly, and attractive. You may be called broad as you are intellectual. You may never be satisfied with your knowledge, and it is best for you to never be. Always remember that there is a deadly enemy to our institutions of learning. It has tried through all the ages of the past to fasten its grip upon all governments. Just be wise and stand for free speech and for free press. Knowledge is power, but it can be used for right or wrong. You are merely entering the store house of learning. You are now in the vestibule of science; go on exploring its mysteries and feasting upon its fruits. Dig deep in the mines of knowledge. Those who have passed you have not exhausted its treasures and those who come after you will find wealth untold. Wits and scholars, sages and prophets have passed this same way, but the fountain of knowledge is still flowing with nectar and teeming with ambrosia. With knowledge you can sway senates and lead men. You can direct the affairs of state and help in shaping the destiny of your country.

The length of the individual may be called morality. There are moral principals to instill into your very being as you

become educated. Beware of him who laughs at your morals. If he is a politician, he is a menace to the state and nation. If he is a teacher, those who go from under his teaching will be sin-stained, which only time and religion can, in some degree, obliterate. If he is a husband, his name will figure in divorce suits. If he is a farmer, his farm will likely show the signs by weeds and briars. If he is a merchant, his place of business is only a den of thieves. If he is a physician, he is unfit to associate with decent people and he becomes a canker on society. If he is a lawyer, then his practice is only a mimic of justice.

Have moral courage, young ladies and gentlemen, and fear no foe when you stand for the right. Let your morals enable you to stand while the crowd may rush to evil and sin. Wear your own colors in storm and sunshine. Never be false, even if by so doing you may gain a throne. You may know the path to defeat, but never know the path to dishonor. Your moral sentiments will guide you amid the snares of this world and will give you a final triumph in the end of life's journey. Your success depends largely if not entirely upon your morals. Depend upon a higher power than yourselves for strength and guidance. Help others to this high plane of manhood and womanhood.

The height of a man or woman is their sympathy. One may be intellectual and moral and yet lack a very important thing to make him successful. One may be moral and yet not be attractive. There has to be sympathy and love to make anyone attractive. We cannot be great without them. The prodigal's brother was, no doubt, a moral man, but he lacked sympathy and love. He was not willing to forgive, even though a poor, wretched, wandering brother came home fully penitent. He should have given him the hand of welcome when his brother came home tired of sin and wanting to be

forgiven. Sympathy gives softness to life; it makes the road smooth, it cheers the faint soul, it lengthens pleasure and lifts burdens from weary souls. When we go as far as we can in mercy and tenderness, we may rest assured that upon our brows will be placed the crown of royal manhood or womanhood.

The person lacking sympathy in life is a tyrant in the affairs of government. Without it the wife becomes harshly masculine; without it the husband is indeed a gray rock upon whose crest no flowers bloom or grow. He is a tree without a leaf, a diamond without a glitter, a forest without a bird-song, a garden without a rose, a fountain without a pebble, the barren earth without grass, a desert with no oasis, a field without grain, a well without water and a mine with no mineral, a day without sunshine, a city without inhabitants, a voice without music and a cloud without tints, a rainbow without color and a life without happiness. Such a being as this, no one goes to when in trouble. Children avoid him, for they do not expect kindness. He does not enjoy the beauty of this world. Its sunset has no charm for him and the moonbeams do not wake within him thoughts of happy hours either in the past or in the future. The selfish person freezes the atmosphere and is a hard, miserable creature. One may be absolutely honest, pure and virtuous, but without sympathy and love for others life is a complete failure.

The world is calling for brave men and women. If you are a coward you had as well prepare for a servant for others in business. You can be leaders if you will. By bravery I do not mean to go to the front in time of war. There are brave men who never heard the cannon roar and who have never seen bayonets flash. If you follow your convictions of right in the face of an opposing world, then you are indeed brave. The man or woman who has the courage to serve the

Author of every good and perfect gift, while an unbelieving world spurns and hisses, is indeed brave. It takes brave men to be good and it takes brave women to be virtuous.

You have begun your task well, be sure that you do not cease to work and pray until the task committed to your hands is finished. Do not forget that you owe your triumphs to the Book of Books, the Bible. Through it civilization has come and nations have sprung up. Your own favored position can be traced to the Bible. If you will lean upon it for comfort and let its teachings be instilled into your life and become a part of your character, then failure is impossible. Drive unbelief from your heart, for it will wreck your bark on the fatal reefs of despair and anchor your boat at the wrong port in eternity. You will need some strong arm to lean upon when your mission is over here; yea, you need now at this hour a refuge from the storm. The one in whose hands the destiny of the world is held is surely safe for you to trust in. The books you read will have a great bearing on your course in life. They are your closest companions and your warmest friends, if the right kind of books are selected. Never fill your minds with trash. Never read a book, if in it love is treated as a beastly passion and treachery meets you at every turn. If murder is pictured to the mind, then turn from such corruptable influences. It would not harm you to take an occasional excursion into the world of fancy, but be careful to never let go the sober moorings of common sense. Read books that have foundations and where you may anchor in safety. Much of the literature of today has an immoral tendency in it. Magazines have also turned to this impure stream of corruption. Be happy, why tarry in the road of pessimism with never a gentle breeze to hoist your sails, to waft you over the rolling waves of pleasure. The snow that never melts may fall upon your heads and whiten your locks,

but no chill or snow can ever fall upon loving hearts, for it is always springtime there and roses of sweetest fragrance bloom. All the flowers that have glorified the circling centuries since the world began cannot make sweet a life which is devoid of love; and all the chill and blight of all the winters past cannot freeze the affections of a warm and tender heart.

Let me now adjure you, young ladies and gentlemen, do not be left in the race of life. There is a mighty power moving on the restless tides. Resolve to be noble and gird yourselves for the race. Let love be written on every heart and there is sure to be a purple glow in the smile of eventide and love retreats in every morning sunbeam. The bugle call to duty is ringing in your ears. Music is pealing forth in strains of melody. The ships are anchored in the bay, great trains with engines are puffing, ready to move forward; will you join the grand procession to march to the front? Do not be left, do not stand idly by, but be up and doing. There is a time and a place when and where your dreams will all be realized if you are willing to work and do not always sit and dream. Work is a condition of your very existence. You must work out your own destiny and do it bravely. There is no such thing as luck, though it may be found in the dictionary, but it should be blotted out.

You are working for success in this life, but more than that, you must work for success when life is over. This life is a shadow compared to that life yet to be. God has given you a place in this world for a purpose. Will you fill the mission for which you were created? Will you fit yourselves for that higher and divine life? There is a harbor to which we are all sailing, a port to which we are bound. We may not always expect to have summer skies to sail under. There are winter winds to weather. There are dark and dismal days when the sun fails to shine. There are hours of sorrow

and sadness, but there is One above all others upon whom you can depend for help.

Keep your minds and bodies clean. Try to live above reproach and appearance of evil. Do not partake of the filthy weed. Tobacco was not made for men and women to use. The use of it is a sin and is indecent. Its constant use lessens the brain power and weakens the moral courage. Tobacco will finally be regarded as a twin evil with whisky. Thousands have made a shipwreck of life by its use. The individual with a good sense of smell can detect the tobacco user several feet away. Shun tobacco and its use, and discourage its use any and everywhere that you go. You cannot afford to engage in a business that permits the sale of tobacco. It is an illegitimate business for it dwarfs the mind and body of all who use it. It diseases the entire system and often inflames the passions. The man engaged in tobacco raising is engaged in a business that injures humanity and takes bread from starving children. He curses the human race instead of blessing it. Learn early, young men and women, to stand against the filth of the body. Be clean and stand for cleanliness. May God give you strength to fight tobacco, both by words and example in your life.

Be temperate in all things that are good and be total abstainers in everything that is evil. Forbid yourselves to go to excess in anything . Never take the first drink, but if you have taken the first one, stop now before it gets such a hold upon you that you cannot resist its influence. Rally round the temperance standard. Whisky has been voted out of the government, but the evil is ever trying to come back upon us. The saloon is a deadly enemy to our institutions for it strikes first at our homes, which is the foundation of all governments. The saloon carried with it a thousand sins. It made women wandering stars of shame. It clogs the energy

of young men and makes of them vagabonds. It steals food from hungry children and makes mothers weep in silence for sins over which they have no control. Young ladies, never fall in love with a young man who drinks intoxicating beverage. Society holds a claim upon all of you; be sure you enter her circles to elevate and not to degrade. Let the society you enter be free from vulgarities. Do not go upon dress parade; be modest in your apparel. Never let your dress be a hint or suggestive of the unclean. If you possess honor, you have a priceless jewel. Honor attracts esteem, it is excellence of character. You must be virtuous if you would be honorable. Honor is high moral worth. You are the wheels upon which the world moves. Make no false pretentions, for the wear against the rugged world will tear from you your musky mask. Meet every difficulty in the name of your Saviour. He will bridge every river you cannot swim or wade, tunnel every mountain you cannot climb, defeat every enemy you cannot conquer, solve every problem that is too difficult for your solution. He will bear every burden too heavy for your own strength, explore every region where you cannot go, cross every desert for you that you cannot cross or form for you an oasis that you may cross in safety.

Have an ambition, but let no selfish or sordid ambition urge you on. Never make haste to get rich, though riches are great if made honestly and looking toward the right goal. Never be jealous, for jealousy is a green-eyed demon. Choose your companions early in life; the love of youth is strong and the best of life. Center your affections on some noble one and learn to love. Do not be an old bachelor or old maid unless you are forced to be. But do not marry just to be married. God made man and woman to dwell together. If all the flowers in the world should fade and all the roses die,

the world would still be beautiful while woman lives. Man is the rugged oak, and woman the tender vine clinging to it. She is man's peer in almost everything and is his superior in many. She is man's guide and stay in time of trouble. How often would we be rocked by tempest and overshadowed by cloud if it were not for woman? She is the very flower of life and her place is home, to keep it and make it sacred. You cannot be in public life and raise a family right.

And now may I ask, young ladies and gentlemen, not to forget your duty to God. Accept Christ as your personal Savior, for this is wisdom. Your sails will be hoisted against many an adverse wind, so put your all in the hands of Jesus. Let Him be your refuge, and when the storm rages high the One Who walked on Galilee's bosom is able to take care of you. Your arm of flesh will fail you, but the arm of Jesus is able to guide your bark into port where a city lieth four-square. Lay your hand gently in the hand of your Savior; fix your eyes on things above as the desired goal, and you are sure of success in this life and the one which is to come. Dangers may beset you on the rugged sea of life, but if there is a port to which you are sailing, though you may now and then be driven from your course, there will be a guide to point you back to the object to which you have started.

There lies at the end of your journey fields of magnificent beauty. There flowers of everlasting springtime bloom. There fountains of pure crystal water flow and ripple in melody o'er sands of silver. There birds of more than mortal beauty sing in bowers of enchanting love. Harps of mellow strings make music and the enraptured souls listen to songs sung by angel choirs while redeemed ones are gathering for the banquet of God. May you be blessed and at last crowned in the presence of the King of Kings.

Tongues, Miracles and Sinless Perfection

EXTRACT FROM A SERMON

There seems to be a misunderstanding in the world today concerning tongues. It is said, because they are mentioned in the Scriptures, that men can talk in new tongues today. I wish to notice a few passages. Take (Acts 2:4): "And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." Now it is evident that they spake in a tongue that could be understood. There were at Jerusalem seventeen different nationalities. When these disciples spoke they talked in their own language, and those who heard, heard in their own language. The language was changed from the lips of the speaker to the ears of the hearer. It was not something that no one understood, but everyone could understand and that in his own language. Those who practice speaking in tongues of the present day will tell anyone that they do not understand it and no one else understands it. On the Day of Pentecost all those men were baptized with the Holy Spirit and it gave them power to speak in tongues. There are only two baptisms of the Holy Ghost, or Spirit, recorded in the New Testament, and one of them was on the Day of Pentecost and the other when the Gospel was preached to the Gentiles as subjects of the Kingdom of Christ. (Acts 1:44-46.) The Holy Spirit comes to us now through God's Word and from it we see the fruit of the Spirit. (Gal. 5:22, 23): "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

This fruit of the Spirit is greater than all tongues in the world, for Paul said that love was a more excellent way. In (I Cor. 12:31) we are told by Paul that we should covet earnestly the best gifts, and then said: "yet show I unto

you a more excellent way." That excellent way is shown in the next verse of the thirteenth chapter, when he tells us about love being the greatest of all things. When men and women begin to try to speak in tongues today they are only making fun of God's Word. We are told in (I Cor. 13:8) that tongues shall cease, and they have ceased. Those who tell you they can speak in tongues today are one of two things: They are grossly ignorant or they are malicious. Those who teach the baptism of the Holy Spirit today are responsible in a great measure for the false teaching of other tongues. If one is baptized with the Holy Spirit today, then he can speak in tongues and heal the sick and raise the dead. But no one is baptized with the Holy Spirit today, neither can he speak in tongues. Those who practice and teach such are those who only look at a few passages to prove their point and never look at the rest of the Book. We also learn tongues are not for a sign to the beliveing but to the unbelieving (I Cor. 14:22.) How can they be for a sign to the unbelieving unless the believing could understand what is being spoken, and this they cannot do today.

Those claiming to speak in tongues today make boasts and claims that they cannot prove; it shows itself to be false upon the face of it. Of what use are tongues today unless they serve to edify the unbelieving? It is foolishness before men and God for any individual to claim to speak in the new tongue at this age of the world. God wants things done decently and in order. No one has to wallow on the floor or ground to be religious; in fact if they are religious they will not do such things. God wants men to worship Him in their right minds, and not in a fit of insanity. The Holy Spirit teaches men, but it teaches through the Word of God and not independent of it. It brings to remembrance all things He has spoken. The written Word of God brings these things to us

in a simple manner. The Holy Spirit accompanies the Word in man's heart. When the Holy Spirit comes into the heart of man it doesn't make him jump up and hallow and act foolishly and claim to speak in tongues. The Holy Ghost causes men to tell the truth and not falsehood. It makes men humble, polite, well-behaved, gentle, kind, modest and prayerful, study the Bible more and more, and give the life into the service of Jesus Christ.

Tongues were for a sign in the early church, for the church was in its infancy and it was necessary to have signs then, but it has grown out of infancy now and does not need a sign. The New Testament was not written when men spoke in tongues. The church is now established and we have the Word of God before us and it is sufficient to bring one to Christ. If one can speak in tongues today then he can perform miracles also, and we find that there are none performing miracles today except the devil and his angels. (Rev. 16:13, 14). Miracles have gone except when the devil does it. We learn that he can do miracles and that he will do them before men. He can transform himself into an angel of light (2 Cor. 11:14.) Then Paul adds in the fifteenth verse: "Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." The devil's ministers are all around us now claiming to do miracles, and very likely will do some miracles. Read (Rev. 13: 13, 14.) This Scripture tells us that the devil has power to do miracles. In (II Cor. 11:15) we are told that the "end of all these shall be according to their own works." They are doing all these miracles in their own name and they will be punished in hell accordingly. The man or woman who is deceived today is deceived with the Word of Jesus Christ right before his eyes. (Matt. 24:24): "For there shall arise false Christs, and false prophets, and

shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Now let us notice the twenty-fifth verse of the twenty-fourth chapter of Matthew: Jesus says, "Behold, I have told you before." Now if people are deceived after Jesus has told them, they must be held accountable for their being deceived. The Lord has done all that it is pssible for Him to do to make the world know that such deceivers would come in their own name and deceive the people. Every man becomes responsible for his own ignorance when he has been told in plain words before, of his going to be tried, and if possible, for the devil to decieve him.

THE ELEVEN APOSTLES

Now let us notice as to whom Jesus was speaking when He told them that they could do all kinds of miracles. (Mark 16: 14): Jesus upbraids the eleven for their unbelief and hardness of heart, then He says to them, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16). The fifteenth and sixteenth verses are thrown in to the eleven, to let them know that they are to go and teach all the world; then Jesus turns back to the eleven again to admonish them concerning their unbelief and told them what would happen if they would have great faith. He was not speaking to any except the eleven apostles in the fourteenth, seventeenth, nineteenth and twentieth verses. The twentieth verse shows plainly that Jesus was speaking to the eleven apostles only. He has never confirmed the word with signs and wonders except with the early church. The Lord worked with them and now He works with us through His Word, and not by signs and wonders. When you ask for someone to do a miracle you are told

"That a wicked and adulterous generation seeketh after a sign." This was said by the Master when people wanted to see a sign for mere idle curiosity and not in order to believe; but we find that Jesus healed the multitude, as found in (Matt. 14:14). Jesus healed all manner of sickness and disease among the people. He told the apostles it was because of the lack of their (the apostles' faith) that they could not heal or cast out devils, and not because of the lack of the faith of the individual that was being healed. (Matt. 17:20.) Why do not men heal the sick today if they have the power? If they can speak in tongues they surely have the power to heal the sick as was done of old. The Mormons claim that they are the chosen people of God and can do miracles. Now if the Mormons can perform miracles and those who speak in tongues can do the same, yet they do it differently and each one claims the other one does not have the power, who is right? The Christian Scientists claim the same power and yet none of them do what they claim. If everyone could do all he claims we have no right to believe it, for we are to believe only Christ and His Word, for the devil can do miracles today and is doing them. There is but one Gospel and we are to believe it. (Gal. 1:8, 9.) He that claims to do a miracle today is working in Satan's name only and is doing Satan's bidding.

Jesus did not wait, in many instances, to see their faith, but healed at once. He healed all the sick that were brought to Him (Matt. 4:23, 24). He healed anyone that was brought to Him, for He had all power, and today if He were healing He would have all power and would give it to those who healed in His name. But He works through His word and only through it does He work.

SINLESS PERFECTION

There are those of today who claim to be without sin and,

being without sin, can perform miracles. Sanctification is a Bible doctrine in every sense, but it does not mean that a man or woman can be as pure as God is pure or as Christ is holy. We do find in (Matt. 5:48): "Be ye therefore perfect even as your Father which is in Heaven is perfect." All language has a limited meaning according to the subject to which it is applied. When perfect is applied to God, then it means spotless, pure, without blemish, and is unlimited. But when applied to man it has a limited meaning; it means as far as man is capable of being perfect, because he is not a creature equal with God. Let us take the word "education." When we say that a man is educated we mean that he is versed in the sciences; he knows something about mathematics and English, history and geography; but if we say the horse is educated we do not mean that he is versed in the sciences; we mean he has a splendid knowledge for a horse. The same reasoning would apply to the dog; he may be educated and yet not know as much as the horse. It is the same way with the word "perfect," when used with reference to man; its meaning is limited and does not mean sinlessness on his part, but perfect as far as his nature will allow of perfection. Now let us notice (I John 1:8). "If we say that we have no sin we deceive ourselves, and the truth is not in us." This passage is plain enough for anyone to understand. The one who claims to have no sin deceives himself, and the truth (which is the Word of God) he does not know, for people who know the truth will not claim perfection. Now let us look further. (I John 1:10): "If we say that we have not sinned we make Him a liar and His Word is not in us." The man who makes God a liar is surely not sinless. Yet men who claim to be preachers say that they are perfect. Such men are mockers, defamers, deceivers and abusers of God's Word, or they are grossly ignorant. There has never been

but one that walked among men without sin and that was Jesus Christ.

We should ever strive to be better than what we are. Christ is our standard; He is the ideal character and we are ever working on toward Him, growing better as the days go by. One day we will be perfect with Him in glory, but not here in this world. We are not prone to sin every hour or minute of the day, but sometimes at an unguarded moment we step aside from the path of duty and commit sin. No Christian wants to sin against his own will. We can get forgiveness when we sin, for He tells us plainly that He will forgive if we ask Him. (I John 1:9.) "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin for he is born of God." (I John 3:9.) This passage is often quoted to prove that man can be perfect. The seed spoken of in this verse is God's Word. While that seed remains in him he cannot sin, the Word of God keeps him from sinning, but when he forgets the Word of God he may sin and do it at once, for the Word of God has ceased to be remembered by him. He forgets and falls, for the Word has gone from him. Then he may remember the Word of God and ask forgiveness through Jesus Christ. The moment that anyone forgets the Word of God and steps aside from the path of duty, he, at that moment, ceases to be born of God in that act, and of course sins. If we will observe closely we will soon see that there are none perfect in the world. We do not have to appeal to God's Word to know that there are none without sin in this life.

Christ died for us and stands as an advocate with the Father. He pleads for us when we ask Him to plead for us. We hasten on to that home eternal where there will be no sin. We are longing for home somewhere, sometime, where there will be no sin nor imperfections. There we shall be like Him when we enter that land of life and glory on the

other side where He is now making ready for us. When the long journey of life is over and humanity has run its race and the time comes for all the world to give an account before God of its stewardship, when an archangel shall descend from heaven attended by a retinue of the royal sons of God. When He shall stand with one foot on the troubled sea and the other on the trembling land; when He shall sound His trumpet and the sleeping nations shall arise from long-lost and forgotten graves. The sun shall forget his splendor and refuse to shine, the moon with her beams of mellow light retire behind dark and somber clouds, the stars shoot wildly from their appointed pathway in the sky and launch out into the inky abysms of darkness. The world, reeling and rocking on its circling track where it has trodden for centuries with safety, at last shall perish with other worlds as they lodge upon its great heart. In the midst of this confusion will be heard the thunder shout of Almighty God, and every nation, kindred and tongue will "arise, some to everlasting life and some to everlasting damnation." Death will yield up its treasures. Those who have lived for God and His Christ shall "arise to meet the Lord in the air;" they are the trophies of His matchless victory. What triumph, what a procession that will be, what shouting and singing! It will be music sweeter than the song at creation's birth, or at the cradle of an infant redeemer. It will be the song of triumph sung by the grand chorus of all the sainted blest as they near the city of our Lord lying somewhere in the fields of light. There will be an abundant entrance through the gates into the city. Then we may speak in tongues, understand all miracles, and be spotless and pure. Then and not until then will these things be. The invitation is to accept Christ and His Word as it is. Come, for all things are now ready.

The Discipes of Christ and Their Plea

My subject for today is a broad one. Perhaps in the hour that I have alloted to myself I cannot say all that I would like to say, but I shall be able, I hope, to present to you some of the principal things we, as a people, stand for. The people I speak of are disciples of Christ, a people of whom I am proud. This reformation had its beginning about one hundred years ago, but the principles for which it stands are almost two thousand years old. Thomas Campbell made a declaration and address in 1809. This was the first time in hundreds of years, if not the first time since the church had gone wild after creeds, that anyone had asked for a return to the Bible as the only rule of faith and practice. He made this address in the face of opposition and sectarian hatred. The years passed and finally a little church was organized at Brush Run with only a few members.

Alexander Campbell, that mighty man of intellect, that man of debate, that man who had not been surpassed at that time and who has perhaps not been surpassed yet in a knowledge of literature, strength in debate, and an understanding of God's Word, was now before the world asking and pleading that all Christians accept the Bible as their rule of faith and practice. New churches began to spring up. Organizations were perfected in many states until in October, 1909, in Pittsburgh, Pa., thirty thousand disciples met to celebrate the one hundred years of marvelous growth of this great movement. In less than one hundred years from the time the first church was organized this body of people had grown, to almost one million and a half—the most wonderful growth, the greatest development and the purest evangelism the world ever saw. The question comes, why have they grown so rapidly? Why does it take so little money to win a convert to the Church of Christ? The great army of men and women

who go out to preach the unsearchable riches of Christ are no more talented than are other men and women of other religious bodies. But the reason for the success of this movement is the simplicity of the plea. There is only one book to present and that book is the Bible. We are not hampered by disciplines, creeds or dogmas made by men. Every man or woman accepting the Gospel and Jesus Christ as Lord is invited to come and join hands with us. The man with but little learning can understand our plea, for we have nothing but the Bible to present to the world.

The disciples of Christ accept the Bible as their Book and Christ as their creed. They reject all creeds made by men, knowing that they "do gender strife." The religious world is not divided on what the Bible teaches, but it is divided on the creeds men have made themselves. One man has as much right to make a creed as another man has for the government of the church. One man or fifty men cannot make rules for governing the church and do it successfully and justly. The creed of the present cannot be the creed of the future. Man is fallible and what is done today must be changed tomorrow. We believe in every man thinking for himself and worshiping God according to the dictates of his own conscience and his conscience being taught by the Word of God. Every sane man should think for himself and not rely on another to do his thinking for him. Man is in slavery unless he does think for himself. Every church with a creed or discipline claims to be in harmony with the Bible. Can such be true while such a diversity of opinion prevails in the creeds? If creeds are taken from the Bible, and it is the Father of them all, then you can get any kind of a teaching you desire from the Book of Inspiration. But they do not belong to the grand old Book. If a creed has more than the Bible it is wrong. "If any man shall add unto these things, God shall add unto him the plagues that are written in this

book." (Rev. 22:18.) If a creed has less than the Bible it is wrong. "If any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22: 19.) If a creed has the same as the Bible, accept the Bible, for God is the author of it and man is the author of a creed. Give to man the things that are man's and to God the things that are God's.

The church, or man, governed by man's opinions is on dangerous ground, for they have added to or taken from the Bible. Can one man be satisfied for another man to make rules to govern him in the church? The opinions of men do not suit all the world. If it were not for men's ideas given as rules of the church the religious world would stand together today. But there are many ideas expressed in these rules of the church that are entirely foreign to the teachings of the Bible. The Scriptures teach that we are not justified by faith only. "Ye see, then, how that by works a man is justified and not by faith only." (James 2:24.) In the rules of a certain church we have this statement: "That we are justified by faith only, is a most wholesome doctrine, and very full of comfort." (1906 Discipline, page 5, Art. 9.) You can see plainly by these quotations the Bible and disciplines do not agree. Which will you take as being correct? Answer this question to yourself and act as a wise man or woman.

In these rules of church government men have gone so far as to write prayers to be read at the taking of the Lord's Supper. Ought not men to pray for what they want and not just read what others have written? There are also prayers in these creeds for the marriage altar. Any man needs to be pitied who will stand at the marriage altar and permit another to read a prayer from a book that was written probably fifty

years before his marriage took place. None but our Savior was wise enough to make a prayer for all coming time. All creeds must perish sooner or later; they can survive but a little longer. They must lay themselves down at the feet of the Bible. The disciples of Christ take the Bible alone for their rule of faith and practice. They take it as being an all-sufficient guide from earth to glory. The men or women who permit themselves to be governed by creeds have their faith in men and fail to give God all the glory.

We spoke of revision. Someone may ask, "Has the Bible ever been revised?" We answer that words have been changed but the great principles have not been. God gave them and they must stand forever. Creeds cannot stand, but the Bible will stand. It has stood through all the changes of time. The wicked have abused it; the vile have tried to corrupt it; power tried to crush it; skeptics scorned it; infidels mocked at its truths; doubting philosophy tried to undermine its stronghold; bigotry mustered its hosts; intolerance became its deadly enemy; persecution has tried to chain it and opened dungeons to confine it and kindled fires to burn it; books have been written to retard its progress and destroy its influence; mails have been flooded with literature to entangle its truth; but down through the checkered centuries, passing the ruins of temples old, through the storms of oppression and the floods of abuse, plunged into the waters of unbelief, it has emerged with divine glory and a star of hope for man. Every stroke aimed at its destruction has produced a contrary effect to that intended. Enemies have assailed it on the fields of conquest, but it has rolled in triumph over their armies. Through the freaks of change and the convulsions of time the Bible has arisen conqueror. Jesus is the foundation, and it cannot be overcome because God has stamped it with the seal of immortality. Nations have been born, lived and died;

sovereigns have fallen, kings have been beheaded, thrones builded, governments torn to shreds and upon their ruins new empires have arisen.

Babel fell, Babylon has perished and Jerusalem was destroyed, but the Bible still lives. It will go on through the ages blessing the world as it goes. Its truths shame and bewilder irreverance; they sweep away the bulwarks of infidelity; they crush diabolism; they captivate our hearts and make us nobler, purer and better, wiser and happier beings. It will go on until every kindred and every people will hear its teachings and accept its truths. It is this Book that the disciples of Christ have accepted and chosen for the guide of life and conduct and to control the church. We commend it to the religious world. If other creeds are right, then the Bible is still right, and not one word can be said against it. If it is right to have only the Bible, then creeds and disciplines are most assuredly wrong. The Bible is the proper book to be goverend by and the world is coming to know it. We, as a people, are willing to strike hands with any church or people on the Bible and in so doing take the Bible and it alone and reject all opinions of men as government for the church. It is not our book, only, to the extent that we have accepted it. God is its author and we are glad to acknowledge Him as such. The denominational world cannot consistently make such a proposition. Dogmas must be laid down first.

You have never heard a sectarian minister, from the pulpit, ask any and all to meet him on the Bible and reject the opinions of men; to lay down all and meet upon God's Word. Such a statement cannot be honestly made as long as churches are controlled by men's opinions instead of the Gospel of Jesus Christ.

Taking this book as our guide, we are willing to believe

all it teaches. The first principles of the Gospel are easy to be understood and any desiring to come to Christ let him read the Acts of the Apostles: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) We believe this because the Gospel teaches it. It is the first thing to do after hearing the Word of God. The Scripture does not teach in this passage that faith only will save, but we are told plainly that we are saved through faith, and that is enough if we will believe God. "But without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. 11:6.) We might quote twenty-five passages more to prove that faith saves, but it is not necessary to do so here. Our position is that faith is the ground rock upon which our spiritual life is built, and that without it one could not even start to Christ.

We believe that repentance is taught in God's Word and comes after faith. "Repent ye therefore and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." (Acts 3:19, American Revised Version.) This passage is as strong in its teachings as any in God's Word. One must repent or he cannot come to God. Everyone who comes must put his sins in the past, take hold of the hand of Jesus and let Him lead him. Repentance means to turn and face about toward God. Cease to love sin. Cling to God and His Word. True repentance means restitution. If any man has taken unlawfully from his fellowman, he must restore it or do all in his power toward it. "And Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation I restore him four-fold." (Luke 19:8.) The next step toward God is confession. "For with the heart man believeth

unto righteousness and with the mouth confession is made unto salvation." (Rom. 10:10.) Peter confessed Christ, as we find (Matt. 16:16), and it was the foundation upon which the church was built. Christ said, "Upon this rock I will build my church." Then if the church is built upon this confession all who enter the church should come by way of confession. The Ethiopian nobleman came this way, for he said that "He believed that Jesus Christ was the Son of God." (Acts 8:37.) We not only believe in the confession of the lip, but we believe that it must also be made by the life as well. Give Jesus your heart and hand. Confess Christ in thought, in words and deeds, and at last you will have a crown at God's right hand.

There is one more step to be taken in order to reach the spiritual kingdom. Baptism has a part equally as much so as faith, repentance and confession. Someone will say, "I don't believe that baptism has anything to do with our coming to Christ or that it is necessary to get into the kingdom of God." If you do not believe that baptism is necessary it is because you believe creeds and disciplines instead of the Bible. We are sure you never drew any such conclusion as that from God's Word. You may not know the reason that you reject baptism, but if you do reject it, it is because you have listened to men instead of God. We do not believe that literal water does save or can cleanse anyone from sin. The virtue is not in the water, but is in the obedience to the command of Jesus. The water did not open the eyes of the blind man, but his obedience to Jesus did—(John 9:1-7.) Christ commanded his apostles the last time, saying, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:15, 16.) We have another report of the same commission: "Go ye, therefore, and teach all nations, baptizing them into the name of the

Father and of the Son and of the Holy Spirit." (Matt. 28:19.) Matthew and Mark both say to baptize. Baptism is mentioned in the great commission twice, but faith is only mentioned once and that in Mark. Repentance is mentioned once in (Luke 24:47): "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Jesus Christ never commanded anything to be done that was not necessary. He commanded baptism, why not do it?

There are some who would have us believe that baptism is not essential to salvation, but that it is "essential to membership in the church." The same thing that puts one in the church puts him in Christ, and whatever puts an individual in Christ puts him in the church. "Christ is the head of the body, the church." (Col. 1:18.) One man says he believes that repentance will save him; and another believes that baptism will save him. Which one is right? It takes all of these to bring one to Christ, but no one of them alone will do it. The churches of Christ believe all of these are necessary, and therefore teach them to sinners. Are we right? We believe when a sinner is seeking the kingdom of God and asks what to do to be saved that we should give him a scriptural answer: "Repent ye and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit." (Acts 2:38 R. V.) or any other answer given in the New Testament. We believe anyone can come to Christ when he desires and that God is always ready to save. We believe that a burial in water is the only way to be baptized, that sprinkling and pouring are entirely foreign to the New Testament teaching; that the latter named ways of baptizing were originated by men and not by God. We believe Paul was right when he said, "Therefore we are buried with him by baptism into

death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4.) We believe that immersion is the only scriptural and universal ground of baptism. The Christian world can never be united on any other. All admit that immersion is right, but all do not admit that sprinkling and pouring are right. There are great numbers of those who have not been immersed who are not satisfied. Immersion satisfies because it is God's way.

We believe that the way for a sinner to come to God is to read the Bible and do just what it says to do. Believe, repent, confess and be baptized. Neither of these will put one into Christ, but all of them will if the obedience is from the heart. We believe in the Holy Spirit; that it comes to the one who obeys the Gospel, not before, but after obedience. There is no such thing as the Holy Spirit baptism at the present time. The Holy Spirit comes into the heart and leads men and women and bears the fruit of righteousness in the life. "Love, peace, joy, long-suffering, gentleness and meekness" are the fruits of the Spirit, but it does not come independent of the Gospel. If men are baptized with the Holy Spirit today as they were in the early church, they could heal the sick, cast out devils, drink deadly poison, speak in new tongues and perform miracles. There are some who claim they can do this today, but it is not true. It is false upon the very face of it. Denominationalism is responsible for such a claim. They have taught that the Spirit comes down and cleanses the sinner from sin momentarily, and if that were true, then it would make or cause men to speak in unknown tongues. But both are false claims. "The Gospel is the power of God unto salvation unto everyone who believes." (Rom. 1:16.) The individual who obeys the Gospel has the assurance of the Holy Spirit's guidance and of salvation at last. We believe

that religion is practicable and that it has to be lived every day. We have to grow in the Christian life like we do in the physical life. First a baby, then a child, afterwards a man or woman.

After one has become a Christian by obedience to the Gospel, in order that he may continue to be a Christian and grow more like the Master would have him be, he must read and study the Bible. Jesus said, "Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." (Matt. 28:20.) The churches of Christ believe that in order to please God we should meet upon the first day of the week as the early Christians did to break bread. "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them ready to depart on the morrow, and continued his speech until midnight." (Acts 20:7.) "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as we see the day approaching." (Heb. 10:25.) The Lord's day should be observed not only in breaking bread and taking the fruit of the vine, but in letting it be a day of rest physically. The Lord's day should not be called Sabbath unless we explain that we do not mean Jewish Sabbath, but only a day of rest. Meeting upon the first day of the week gives strength to those who are striving to serve God. Meeting together to partake of the bread and fruit of the vine is one of the greatest privileges God has ever given to man. The mind of the worthy partaker goes back to the Cross of Calvary. It brings a suffering Savior to the mind again, and at the same time tells of an exalted and risen Lord.

There is no such thing in the Bible as close communion or open communion. These are foreign terms. No one has a right to invite anyone, neither has he a right to reject anyone. It is the Lord's table and not man's. The communion is be-

tween the individual and his Lord, and not with one another. So we should not judge as to whom is worthy to eat. "But let a man examine himself and so let him eat of that bread and drink of that cup." (I Cor. 11:28.) We believe that meeting upon the first day of the week as the early Christians did will enable us to live nearer our Lord during the coming week. It makes one stronger and prepares him to meet opposition and temptation. The Church of Christ also believes that the church as a body should be known and called by the names found in the Bible. It is called "The Church of God"—(Acts 20:28); "Church of the First-Born"—(Heb. 12:23); "Churches of Christ"—(Rom. 16:16.) Just be willing to take only the name given to the body of Christ as found in the Gospel story. We don't need more than this. If we needed more, the names would have been placed in the Bible. The great trouble with men and women today is, they are looking to find Christ's kingdom somewhere beside the Gospel. There is another important thing to be done when we have accepted Christ; when Jesus is chosen as our Savior, and we lay down our lives in His service, we should accept the Bible name for the followers of Christ. The name Christian is the only name given in the Gospel for those to wear who follow Jesus. "And the disciples were called Christians first in Antioch." (Acts 11:26.) But someone may say, "there is nothing in a name." Let us see if there is. Ask the one who says there is nothing in a name if he had as soon be called by any of the denominational names as by the one he already wears. He will tell you in a moment that he does not like to be called by any name but the one he has chosen, because it has a significance, and another name does not mean the same. Ask a Roman Catholic if he is a Mormon and he will answer no at once. Ask the Mormon if he is a Roman Catholic and he readily answers no. When you accept the name Roman

Catholic you accept the doctrine or you would not accept the name. When you accept the name Mormon you accept the Mormon doctrine. It is the same with other churches when you accept their name. You accept their doctrine also.

The same is true in the kingdom of Jesus. When you accept the name Christian it means that you have accepted the doctrine of Christ as found in the New Testament. I ask, is there anything in a name? Every name in the whole Bible has a significance. Abraham means a high father of many people. Solomon means wisdom. Samuel, peaceful, and here we might mention a hundred names that have a wonderful meaning. If you wear a denominational name it signifies that you are a follower of that denomination, but it does not necessarily mean that you are a follower of Christ. There surely is something in a name. One denomination will not wear the name of another, because the names do not carry the same meaning. How absurd it is, then, to say there is nothing in a name! When such a remark is made you may rest assured that the one making it is ignorant of the teaching of the Bible, or is holding to a creed more firmly than to the Gospel. When Paul plead before Agrippa he surely plead for the name Christian. "Then Agrippa said unto Paul, almost thou persuadest me to be a Christian." (Acts 26:28.) "Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God in this name." (I Peter 4:16.) If you were to suffer would it be as a Christian or would it be under another name? The name Christian is the name the prophet spoke of. "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name." (Isaiah 62:2.) The followers of God were never called Christians until Christ came. This is the new name He gave His people. Will you take it and wear it? James speaks of that

worthy name: "Do not they blaspheme that worthy name by which ye are called?" (James 2:7.)

Are you wearing that worthy name or are you wearing a sectarian name? You may be prejudiced until you will not wear the name Christian. If you are, let me say that prejudice will not take you to glory, but obedience will. There was a blessing for the church at Philadelphia because it had "kept My Word and has not denied My name." (Rev. 3:8.) Christ is the bridegroom. "Can the children of the bridechamber mourn as long as the bridegroom is with them?" (Matt. 9:15.) "He that hath the bride is the bridegroom." (John 3:29.) If Christ is the bridegroom and the church is the bride, then the bride should take the name of the bridegroom. It belongs to the church to accept the name of Christ. The husband would not love the wife who would not take his name or refuse to be called by it. Can you expect Christ to receive you if you refuse His name? The name Christian is above every name. We stand united on the name Christian, but we are divided on denominational names. "United we stand, divided we fall." The name Christian is the only name that the religious world can ever hope to unite on. It is universal. It makes but little difference how much those are abused and hated who wear that name, it is a name that all the religious world has to submit to sometimes. Those who refuse to wear this name can make hours of argument against it, but every argument against it can be offset in five minutes by appealing to the Bible. "Truth crushed to earth will rise again." When creeds and disciplines are laid down, then denominational names will be forgotten.

We are asked, "Do you believe there are good people in all churches?" We answer yes. If we did not believe it we would not plead for the unity of God's people. We believe that sectarian names are wrong, and therefore we cry, "Come out of Babylon and be ye pure." Because there are good

people in all churches does not prove that all churches are right in doctrine. When churches or individuals see and know they are wrong it becomes them as followers of God to get right at once. We do know that man-made rules for church government are not of God, therefore the church with these rules as government is not and cannot be wholly right while holding to them. They foster prejudice and keep up party names. We rejoice in the name Christian because it does not belong to a creed, sect or party. It is a name that we will not be ashamed of when Christ our Lord comes to claim His own. We shall own Him as Lord and crown Him as King of kings. It is a broad name. It is the name that will call the world to the feet of a blessed Christ. The divided state of Christianity at the present is deplorable. Christ prayed, "That they may be one as Thou, Father, art in Me, and I in Thee, that they may all be one in Us; that the world may believe that Thou hast sent Me." (John 17:21.)

Jesus was here in the very shadow of the cross and in this prayer he asks five times "that they all may be one." In the face of this prayer some men thank God for the divided state of the religious world. If Jesus was sincere when he prayed this prayer, then we should seek to become one in faith and practice. We may not all see everything just alike, but we can in matters of faith. In things of faith let us have unity, in matters of opinion liberty, in all things charity. Let us pray God to drive out prejudice from our minds and hearts. We are proud of our plea. We are glad indeed to stand upon a platform that we are not ashamed of. Christ is our Leader, the Bible our Book and Christian our name. We stand ready and willing to meet any and all on the Word of God, to accept it and reject men's opinions. Will the religious world around us do the same. If not, why not? Would it destroy their creeds? Surely it would, but let creeds go, the Bible is better. Men ought not to be willing to stand

upon a platform so narrow, rotten and rickety that they could not meet anyone on the Gospel of Christ. If we are ever to convert the world to Christ it must be done by a united effort and by preaching the Gospel of Jesus Christ, and not by offering to the world creeds made by men.

Every man should be willing to listen to the plea of another, accept what is good and reject all that is bad. We should be willing also to let our preaching be compared with the Bible. God speed the time when every preacher will urge the reading and study of the Bible and ask men to look in it for the kingdom of Jesus. If a minister's sermons will not stand the searchlight of God's Word they are not worth the time it took to deliver them. We would urge upon the world the importance of the study of the Bible and to compare every man's word with its teachings. We are in a conquest to win souls for Christ. The world of sin lies just ahead. Will we meet it with a combined army or will we meet it broken and divided? There is strength in a united effort, but there is weakness in division and wrangling. Let us stand for the union for which Christ prayed. We cannot sweep the world for Christ until we are united. If the great ocean were divided into little squares and these little squares were separated from each other by ice walls, the storm could beat upon the bosom of the sea, but there would be nothing, only ripples on the surface of the water, because the little walls of ice would not allow a great wave, but let the sun rise and shine on these walls and melt them down, then the storm king holding lightning in his fists would sweep the mighty deep and sea billows would rise mountain high and dash the vessels of rarest construction against rockbound coasts and wash the shores with the floods of the sea. As with the ocean so it is with the religious world today. Each little church to itself with denominational walls and opinions of

men between them as cold as icebergs is what keeps the Gospel from sweeping the world. When we will allow the Sun of Righteousness to arise and with love melt down these selfish divisions from between us, then one wave of Christianity will sweep the wide world and cover it as the waters cover the bottom of the sea.

The world is waiting for a message. Men and women are hungering for the pure Word of God. They are tired and sick of the doctrines of men. Let us feed them on the Bread of Life. Who will be weak enough and simple enough to continue to thrust his own opinions upon the world when the world is anxious for God's Word! "The harvest is great, but the laborers are few." The great cities pulsating with busy life are calling for workmen. The stream of sin is flowing fast; its current is dark and gloomy; human wretches are continually leaping into its murky waters; they rise far out on its tide and rise and fall and fall and rise, but on they go. We stand by and see their frail barks drift slowly but surely to the sea of death. The young and the old, the rich and the poor, the high and the low are rushing to its shores. Our hearts are sick and we are mad with grief to see the world rushing to death and despair. They need a Savior's love. He is within their reach, but they know it not. Their eyes are blinded by those with God's Word in hand, but who, rather than reveal it without addition or subtraction, will suffer humanity to be bitten by the serpent of sin, stung by the scorpion of unbelief or sunk beneath the waves of infidelity.

Is this the part of wise men in the great struggle against sin? The call comes ringing from over the seas, from the islands of the deep and from wherever men and women are in the bondage of sin. The call is for the Gospel of Jesus Christ. Buddhism, Mohammedanism, Confucianism cannot satisfy the longing, hungering, thirsting soul, yet they give

as nourishing food to the thousands of heathens famishing for the Bread of Life as the dogmas of men give to the inhabitants of the fair land of America. Men and women should allow the Gospel of Christ to fall gladly into their hearts, and warmed by the sunshine of a Savior's love, spring forth into an abundant harvest and go forth as workmen for the Son of God. The disciples of Christ are trying to meet the needs of humanity by holding out to them the pure Gospel. We have entered almost every foreign field with this plea. We have entered Africa, China, Japan, Cuba, England, India, Norway, Philippine Islands and many other lands. There are now hundreds of our missionaries at work over the seas. We have schools and hospitals at home and abroad. We care for the aged minister and the helpless orphan child. We have a Church Extension Fund of millions of dollars to help build churches in needy fields. We have ten thousand churches and six thousand ministers who proclaim the Gospel of Jesus Christ. These men go out to preach not as the only Christians, but as Christians only. We ask the religious world to join us in this glad message.

The sectarian world claims today to be arrayed as an army against sin. They stand with sword by their side, which is the Word of God. The banner is unfurled, it is that of the Prince of Peace. They seem to be ready for the conflict. Hear the music, the songs of redemption. Their battle cry is the world for Christ. The command has already been given to go. Look down the line and see how they are broken and divided, They do not present a solid front. They are not united enough to battle against sin. They are not marching under the same name. They do not read their rules of march from the same book of tactics. The commander-in-chief, which is Christ the Lord, has given a book of discipline, the Gospel. But every general is directing according to his own opinion and not according to the Bible. Heathenism scorns

their attempt to Christianize the world. Mohammedanism winks at their staggering efforts to break down the walls of superstitution and "let the King of Glory come in." Buddhism flings defiance at them and says that they are no better than we, for they are broken and divided among themselves. Roman Catholicism rejoices at their calamity and laughs in fiendish triumph when they fail. How long shall such a state of affairs exist? Let us arise from lethargy and go forth to do and dare for the right. Unite our forces and conquer. The time has come when if we will save the world we must show to them that we have faith in God, in Christ and the Gospel. He who is not willing to rely on God's Word and believe it sufficient to save the world cannot make the sinner believe he is sincere.

Now, as we close, we ask if there is one or any number here who desire to quit sin and come to Jesus; you are invited to come. "Now is the accepted time, if you hear His voice harden not your hearts." The hand of Jesus is reached out to you. Will you grasp it and let Him lead you? If there are those here who wish to meet us on the Bible and renounce human opinions and take your stand with the people of God who accept the Bible and take it as their only rule of faith and practice, you are asked to come. Have courage to yield to your convictions. May God bless you and help you to accept the truth, that the land of life may be your home at last.

Monuments

I have chosen for my subject, "Monuments." A monument is always in memory of someone. When we look back upon it our minds go back to the life and death of the one in whose memory it was erected. We have monuments in our homes in the way of keepsakes. Some loved one has gone from us, and we hasten to erect a marble slab and lay aside something that was theirs by which they may be remembered. We want to think of them often for we loved them.

I have had the pleasure of visiting our capital city and gazing upon that shaft pointing heavenward in memory of George Washington. As I looked upon it my mind was at once carried to the life and deeds of the mighty man who never had a superior among men and but few equals in the world. This shaft, reaching five hundred and fifty feet into the air, is in memory of the Father of his Country. It is no higher than was his character nor broader than was his life. It is not more firmly and deeply set in the earth than is the life of him whom it commemorates set in the hearts and minds of the citizens of this great republic. It is not more unmoved and undaunted by storms and tempests than was he who marched with steady and heroic step on the British foe. It will not stand longer than his name and memory will last in the hearts of the American people. It stands like a sentinel overlooking a great city, but the life of him whom it commemorates stands out like a watchtower and lighthouse to the millions who follow in the race of life. As I approached this monument I saw many others from different parts of the country coming to see it also. There is an elevator on the inside that lifts the people to the top. It is open to the public at nine o'clock every morning. Almost every state in the union was represented there at that early hour in the

morning. Myself and my wife were among the first to gain admission.

As I looked upon this stone shaft I saw signs of decay and I thought how it must finally crumble into the dust. Only a few hundred years and it will lie in ruin. Time will eat and consume it. All earthly things will decay. Time gnaws the epitaphs from tombstones, and they crumble and fall. Our cheeks are furrowed by age. It brushes away the rosetints of health. The mighty boulder on the seashore is washed and worn away by the never-ceasing stroke of the ocean wave. So the blush upon the cheek of youth is made to fade and vanish by the chilly winds of time. Those we knew in early life are gone; many have ceased to be. They were, but they are not. Bleak winds and cold dews made them wither. Father is gone. Little ones are gone. Babies, like swift fleeting meteors, came and went. They flashed into view but a moment and then rushed out into the circle of eternity. The things of time are fleeting as a dream. We sometimes stop and think: Where are the friends of other years. Where are those whom we loved in early life? Where are those whose merry laughter gladdened our hearts when we walked with them in life's sunny morning? Many are sleeping in the tomb, and the grass grows green above them, and flowers bloom over their decaying and mouldering dust.

As those things passed through my mind I then thought there is one earthly thing that will buffet the storms and weather the gales; a monument that will stand forever; that monument or memorial which Jesus Himself made. Wherever man is there will be bread and fruit of the vine. The wisdom of God is seen in rearing such a monument.

Unlike a marble shaft, men do not have to travel the world over to see it, but instead it is taken to them. It is seen on the first day of every week wherever there is true discipleship.

Time cannot wear it out or cause it to decay. This memorial is to be brought before us every first day of the week. The early disciples met together on every first day of the week. (Acts 20:7): "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow." Again in(I Cor. 11:26): "For as often as ye eat this bread and drink this cup ye do show the Lord's death till He come." We are admonished "not to forsake the assembling of ourselves together." (Heb. 10:25.) If those who are following Christ meet together upon the first day of the week and hold up the body and blool of the Lord, through these emblems, are they not doing the Lord's will?

"Upon the first day of the week, let everyone lay by him in store, as God has prospered him, that there be no gatherings when I come." (I Cor. 16:2.) This language clearly shows that they met upon the first day of every week. It gives everyone strength and comfort and better prepares them to meet and overcome temptations during the coming week. It is one of the greatest privileges man has. It is a joy and comfort to anyone who truly loves the Lord. Christ says, "Ye have no life except ye eat of His body and drink His blood." (John 6:53.) Every man and woman in Christ can preach Christ through this institution by meeting on the Lord's day and holding the death of our Lord up before the world. That person or church who will not meet on the first day of the week to honor Christ cannot be doing very much in the Savior's name among men. No one can claim to honor Christ in life if he will bluntly refuse to meet and show that Jesus died to save sinners. There is no Scripture for meeting once a month or three months, or once a year; but we are admonished to meet every first day of the week. (In Acts 2:42): "And they continued steadfastly in the apostles' teaching and fellowship and in breaking of bread and in prayers."

It is the apostles' teaching then that we meet to remember the Christ on the first day of the week, and without this, no church or individual can be in harmony with the New Testament order of things.

Sometimes it is said, "I don't want to commune with unworthy people." You do not commune with one another around this table. You commune with Christ the Lord, and not man. It belongs to Christ, for He instituted it. You cannot commune with an individual when you partake of these emblems. (I Cor. 10:16): "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" This belongs to Christ and no man has authority over it. No man has any right to invite or reject another. He who does stands between his fellowman and God. There is no such thing as open communion or close communion in the Bible. (I Cor. 11:28, 29): "But let a man examine himself and so let him eat of that bread and drink of that cup." "For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." I am only one of God's children and have no authority to judge others. Neither have others any right to judge me. There is nearly always someone in the congregation who is not counted worthy, but I am not partaker of his sin because he is not. Christ ate with the unworthy, and He knew that Judas was a devil, yet He allowed him to eat with Him and partake of the bread and fruit of the vine. It is said that He sat down with the twelve. (Matt. 26:20.) Are we better than Jesus? Are we to judge men and women and cast out those who are not worthy according to our knowledge? If so, we may be judged in the same way. The Lord's Supper belongs to all who are worthy, and I am not to judge who that is, neither are you. I do not invite you and you do not invite me. The Lord has invited all who are worthy. In order for

one to be worthy and his services to be acceptable to God he must be a servant of God.

Faith in God and His Word, repentance and baptism are pre-requisites to the Lord's Supper. An unimmersed man or woman is not in the kingdom and therefore is not in any sense worthy. If they partake after these things are made plain they are then responsible for their own actions. Faith, repentance and baptism are necessary to bring one to Christ, and if these things are made plain they are then responsible for their own actions. If these things have not been done, one cannot be in Christ; therefore, he is not worthy. This should be explained each time that we meet around the table to commemorate the death of Christ. There is also a daily life to live in Jesus' name in order to be worthy. Sunday religion alone will not do. God wants your daily service. As one partakes let the mind be on Christ, and not on worldly things.

Christ must ever be kept before the world if it is ever to be brought to Him through this institution. We can and do keep Him before the doubting world. The bread and wine is a perpetual monument. They are a memorial and should take our minds back to Calvary. Through these we see our Savior as He breaks bread with His twelve disciples in an upper room, as He prayed in the garden with sleeping disciples by His side. We behold Him as He kneeled in that garden and great drops of blood, as it were, ran down His cheeks. We see Him as He stands waiting for the cruel mob to take Him. We see Him there with an upturned face of love. We see Him waiting His fate that was inevitable, and that He had come to earth to meet. How sad He was, and yet He longed to see the hour approach that He might bear the sins of the world. "His hour had come," and indeed it was "His hour." It was the time when He must suffer for all the human family, and it was truly "His hour." As we partake of the bread

and fruit of the vine we are carried by thought over the chasm of nineteen centuries. We see Him as a treacherous Judas approaches him and imprints a kiss on his tender cheek, and a multitude follows after with swords and staves as if to take a thief by might and power. We see Him as He surrenders calmly and quietly. We behold an apostle follow afar off and at last deny that he knew Him. We see Him before a cowardly judge and see that judge wash his hands before a multitude. That judge tries to thwart the storm that is approaching. He knows that Jesus is not guilty of death. His wife sends word to him to have nothing to do with that just person. She had suffered many things in a dream because of Him. She saw Him as He walked among men. She may have seen Him in that dream, on the stormy sea; saw Him as He bowed to kiss a maiden to life, and as He spoke to sleeping Lazarus, saw Him in the stillness of the night, saw Him among the shepherds, saw Him in the clouds among the stars, on land and sea; saw Him on the wings of the tempest, saw Him in the sunrise and on crimson and golden hues in the evening hour; saw Him bleeding, heard Him agonize, saw angels around Him, saw a new tomb, saw a risen Lord, saw legions of angels dash down from above with white garments and bid Him come home; saw a chariot and its flight through the stars. She might say, she had suffered because of Him.

We think of her vision of Him as we surround this table. Through these emblems we see Jesus condemned to die. We see a scarlet robe and crown of thorns. We see a scourge. We see Him buffeted, spit upon, smote; hear Him cursed and reviled; see Him in this hour of trial the same quiet and calm One Who arose from the Jordan with the waters dripping from His flowing locks. In the hour of quiet around this table we can hear the hellish laugh and shout of a multitude

as He is condemned to die. We see the cross and Him nailed to it. Rugged nails driven through His tender palms, feet crossed and one spike serves to fasten them both. On the top of a hill a cross is raised and He with it. They mock Him and tell Him to come down from the cross if He is the Son of God. We hear Him say, "It is finished." He dies, the sun grows dark, the stars hide themselves, and the moon retires behind dark clouds. The Jewish veil is rent. Angels weep and demons laugh. We see Him borne to a new tomb, the seal set and the guard commanded to watch it. In three days He rises, a conqueror, and commissions His apostles. We see Him as He takes His last look at them as they press close upon Him, despondent and heartbroken. He bids farewell to earth, and wrapping the clouds about Him, His brow encircled by rainbow beauties, He turns His face toward Heaven, while the eleven stand gazing at the fast receding King. Our imagination rises higher as in a vision and we see Him as He passes clouds, suns, worlds, systems, hurried by angel pinions through the world systems, outriding meteors faster than the shafts of light flung by the god of day from his brilliant brow. He passes comets and, whirliing by worlds, dashing through deserts of space, He fans the face of the rolling orbs as they reel along their circling tracks. He meets and passes angel legions on their mission of mercy to other worlds, and at last nears the land of life.

The city whose walls are jasper is lined by seraphim legions to greet the King from earth and welcome Him to His place in the skies, and pass in with Him to realms more friendly. Brethren and sisters, in this hour as we partake of the bread and fruit of the vine, let us be worthy by setting our minds on the suffering of our Lord and His glory with the Father.

What and Where Is the Glory World?

"In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." (John 14:2, 3.)

Through all the ages men have inquired about that place that is being prepared for the people of God. We call it heaven, without ever thinking that Jesus called it a place. The glory world is not called heaven, in fact it is not named in the Book. We know that Jesus has gone to prepare a place for us, as our text says, but we do not know its name. Some have thought that our resting place for all eternity will be this earth, but that seems to be out of harmony with the Word of God. Jesus went somewhere to prepare a place, and when that place is finished He will come and receive us to Himself. "That where He is, there we may be also." We find that "we shall rise to meet the Lord in the air." (I Thess. 4:17.) That land of glory will be a place in God's presence. It can be called heaven, if we mean by a heaven a place of enjoyment, a retreat with the angels and redeemed. The church is called heaven here in this world and we should not just merely say heaven as though that name applied only to the world being prepared for the sainted blest. Heaven is a term or word that is very elastic in its meaning. Heaven in one sense means a mountain. Grotius said that the "Jews claimed seven heavens." We do know that in the New Testament times that there were three heavens. We find in (Eph. 4:10) that "Jesus ascended far up above all heavens," so the Lord went far above all heavens. He went up there to prepare this place for the redeemed of the earth. So heaven cannot be the name of the place where we are to live after the general judgment. Heaven may mean the intermediate world at

times. (I Kings 22:19-22). We find that there was an evil spirit in heaven. We are told in the nineteenth verse that God was on His throne in heaven, and in the 21st verse we find that an evil spirit came to the Lord. In the 23rd verse we are again told that he was a lying spirit. So if heaven means all the time the glory world then we have an evil spirit in the glory world, which cannot be, for nothing unclean can enter that realm. There is nothing in all the Word that points to this earth as the abode of the righteous forever. Jesus is now getting the home ready for His people.

WHAT THE GLORY WORLD MAY BE

It may be that God made a home for His people on one of those splendid worlds created for that purpose ten thousand times greater than this world, and robed it with beauty. There flowers may grow along its highways, built of precious stones and graveled with diamonds. It may not be this—it may be a city with streets paved with pure gold, with glittering minarets flashing and sparkling in the upper skies of glory. It may be the metropolis of all the universe, where the splendor and beauty of all nations have been piled and the wealth of all empires has been unloaded and where kings and peasants meet on common ground. It may not be this. It may be a garden where flowers of fadeless beauty grow, fanned by the breezes made by the breath of angels, where birds of strange bright plumage sport and where leafy bowers make a shade of enchantment for all the redeemed ones who walk in these courts of glory. Where humming birds sip the sweets from flowers cultivated by angel hands. There roses plucked by those who have had their robes washed and made clean by the blood of the Lamb will adorn the forms of those whom they loved on earth before they donned the robes of glory. It may not be this. It may be a land lying out beyond all

world spheres in the limitless, trackless pathway of the stars beyond the outer bounds of creation, where a sun of matter never shone and the music of spheres was never heard. There, far from the inhabited starry systems dotting space, is a land made perfect for the children of God. There no clouds will obscure the sky and no thunder's horrid tread was ever heard and where fiery lightnings never flashed. There, far from where sorrows never mar, tears never fall, may be that land of life and happiness. It may not be this. It may be a place where the trades and professions are carried on as they are on this earth only in a higher degree; where there will be no liars, thieves, gamblers, drunkards, sorcerers, selfishness, hatred, malice, bickering, backbiting; but instead, a place of purity, and all those who are there will respect all others who have been made clean through Jesus' blood. Where the sinless and undefiled carry on their work in that home that knows no sin nor deceit. It may not be this. It may be a land of social joy and where all of those who have met for endless praise will hold sweet converse with each other, and with the angels walk hand in hand under arcades built by the builder of all things. Where there will be no corrupt conversations by those who are to enjoy that association forever. They will walk and talk together in that land of love. That glory world may be all that we have said it was, and more than all we have said. It may be more than all that the mind of man can imagine. All the thoughts and imagination of all the world cannot think or imagine more than what our Lord is preparing for His children. It will be glory to be where Jesus is and where God is and where angels are.

THE GLORY WORLD WILL BE REAL

It will be a place that is real. Many have thought that it is not real, that it is only of the imagination and nothing real

about it. It will be a place where we will live, love, and rejoice forever. We will have our bodies, memory, understanding, and will learn on forever and know that we are redeemed by the blood of the Lamb. The half has never yet been told of that land of life. Will there be any difference in the enjoyment there? Yes, some will enjoy that beautiful home more than others will; yet those who do will never know it. One will not know that he is enjoying it less and another more than he is. Each one will enjoy what he has fitted himself to enjoy. That one who has five talents and uses them will enjoy more of that home eternal than the one who only had two and used only one of them. I might illustrate it this way—There is a beautiful flower garden, and two people are taken into that garden to see its beauty. One walks among the flowers and appreciates them to a certain extent, while the other one is delighted with their beauty, his bosom heaves and swells, he is raised on tiptoe with emotion and ecstasy. He is enjoying it an hundred times more than the first one we named; yet neither one knew of the other's enjoyment or appreciation. Each one enjoyed it to his full capacity. The one who appreciated it much did not know that his appreciation was more than the other one. "One differeth from another star in glory." The glory world will be that way. There will be enough to make the angels appreciate and peasants can comprehend enough to make them happy. Just what the glory world will be to each individual is not made clear in the Book. All shall praise Him and rejoice in His presence. There will be no death there. Death here only leads us to higher realms.

THE MAKER OF THAT HOME IS JESUS

The architect is Jesus Christ. If it takes Him thousands of years to build that place and fit it for us, how long will it

take us to fit ourselves for that home? We must get ready for the home that our Lord is now preparing for us. We cannot enter it unless we are fit to occupy it. He gave His life for the church that we might fit our lives for that beautiful place. It will be four-square, and our lives must be four-square also. He who established the earth and garnished the heavens; who made the sun and hung the stars; who robed the earth with flowers; scooped out the depth of the sea, is now preparing a home for all who will have it.

THE DOOR OF DEATH

We stand now and know that just before us is a dark door of death. How we shudder as we look upon it, musty with the breath of centuries and gnawed by the tooth of time. We try to pause, but we are borne on by an irresistible impulse toward that dark and rugged door hung upon massive hinges. We try to halt, but the pressure of the waves of time's ceaseless flow hurry us on toward the brink, where the sands gradually melt from beneath our feet and the cold breath from that dim and dark chamber cools our brow. Over that great door is written "death," in bold, flaming letters. We tremble as we near it, yet we cannot resist it." It is appointed unto men once to die." One step and life is over, and we rise in the spirit world while the body rests in the tomb. Sometime when we enter that eternal world we shall see written "Glory," instead of death, if we make the most of our opportunities here. There we shall hear the harps of God make divine melody as the Master Musician sweeps His fingers across the strings of the golden harp. How necessary it is, then, to love and serve while it is called today. Let us give each moment something to carry to that world for us. Send material up there that our Savior may build for us a mansion. Every minute has its blessings for us if we will

use it, but if unused then it has a curse for us. What shall we give each minute? When the Judge shall question us what shall our answer be? Have we used our talents? If we are prepared we shall not dread to meet death. Death is ceasing to labor here in this world. The body goes back to dust, but the spirit lives on. If one has heard the Gospel here and dies in sin without accepting it, then he will have no chance in the spirit world to hear the Gospel. But if he did not hear the Gospel in its fullness here, then he will hear it in the spirit world. Every creature must be allowed to hear the Gospel before he can be judged. But no one can be willingly ignorant of the Gospel and claim admission to that glory world. We must use every opportunity we have to know that blessed Book. No man has an excuse for not knowing the Word of God in America today. The heathen may have a real excuse, but we cannot here in this land, where thousands of Bibles are being printed daily. The Gospel is being preached to the dead right now, but those who are hearing it never had a chance to hear it here in this world. There is no second chance for any man, and never will be. God wants men to serve Him the first time the Gospel is preached in its fullness. We must not dilly-dally with God and His Word. We must do our duty in taking the Gospel to the heathen, for we became debtors to them the minute we heard it and obeyed it. Someone might say, "If the heathen are to hear it in the spirit world, why take it to them here." Taking it to the heathen is a responsibility that belongs to us, and if we do not do it then we are to blame for not carrying the Gospel to those who are dying in sin. We should be in a hurry to get the message to them that they may take it to others.

WE LONG FOR THE LIFE BEYOND

The arm of power unveiled and bucklered may spurn the

right for awhile, but in the divine order of things it must be conquered and truth hold supremacy. We are hastening on to a more perfect day. Our joys are not complete here; life is not full enough. Our aspirations and hopes die too soon. The dawn tells of a coming day. Through the bud we see an open flower; in the seed we see a harvest; in the river, the ocean; in the acorn we see the giant oak; in the eaglet we see the screaming bird of liberty. In man we see immortality. This world is the beginning of a more splendid life. There we shall see flowers of life eternal opened into full-grown beauty and fragrance. The thought of life forever fills us with joy and hope. We sometimes live in the world above even when we walk here below. We revel in fancy's dreams; we breathe the air from fields whose flowers are immortal; we hear music soft and sweet as the breath of summer flowers; we see white forms among the hills and in the dells. We hear hosannahs from far-off shores; the strains are wafted to us on the wings of fancy. How thin is that veil that separates us from that other world!

The star that sets shall rise again. The evening star becomes the bright morning star. We stand among the wreckage of time and see our fondest hopes fade. Life ebbs out and loved ones are gone; silent tombs mark their resting place, and fresh-gathered flowers tell of love centered in the one who could no longer with us stay. Like a tender rose, they could not endure the heat of the day, and like a dewdrop, they vanished after brightening the world but for a while. We pause beside the grave a moment, but pass on to the cares and duties of life, never finding contentment, but ever longing for some place to rest and dream. We yearningly look across the sea for shores we cannot discern, and in the shadows imagine that we see phantom ships gliding in and out on the restless sea. Will it always be thus? No, the

day will dawn when our hopes shall be realized and we shall walk in that home of the soul where partings never come.

Yes, we shall live again when this life is over. God will clothe the body in that world eternal with robes of white. If God gives the bird its plumage and power to flit from tree to tree, will He refuse to robe His children made in His image when they are gathered home? If He clothes the sheep with snowy fleece feeding upon pastures green, will He be less mindful of His children as they walk beside the river of life? If He touches the seed dropped into the soil today, and tomorrow it yields a golden fruit, will He be less mindful of His children? If He kisses the dewdrop with sunshine that hangs on the blade of grass, and causes it to rise on the white hands of the mist to the heavens above, will He refuse to kiss the lips of His child whom He has said is made in His own image? If He touches with His fingers of love the little worm and clothes it with silken threads, will He not give to His children garments of spotless purity on the other side of the river of death? If the little caterpillar, with rugged form, is changed and rises in the form of a beautiful butterfly sporting from flower to flower, is the body of a human being less capable of changing into that of an angel form when it feels upon it the dew of His breath divine? If He prepares for the little ant, who toils through the heat of summer in the mole-hill at our feet, a home, will He not prepare a more splendid home amid the stars of glory for His children? If the busy bee, sipping sweets from a thousand roses, lays up its store for another springtime, will not the spirit of more perfect beings, if they feast upon the treasures of God's Word, live in an eternal spring amid the flower gardens of God? If the little fountain bursting from the hillside flows ever on to the bosom of the sea, will not the stream of human life, made clean by Jesus' blood, at last flow into the eternal sea of peace and joy? Yes, we shall live forever if we live and serve Him here.

The New Birth

"Verily I say unto thee, Ye must be born again,, (or anew).—John 3:3.

This language was spoken by Jesus to the ruler of the Jews. This man did not understand the new birth. He came to Jesus by night. He had evidently been thinking about salvation, and wanted to talk awhile with the Master. He came when he knew that Jesus would have time to converse with him, when the crowds would not press so heavily upon him. As he came to the Christ he likely saw the stars shimmer in clear skies and in their stillness they told him of God's love. How would he approach the Christ and let his wishes be known? He may have paused by the roadside and pondered in his mind if he should go on and learn of that other kingdom. The midnight heavens watched him in his lonely journey, and silent thoughts urged him on to Him who is able to save. He realized that Jesus came from God, but did not understand Christ's kingdom. He said, "How can a man be born again when he is old?" And Jesus said, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." Jesus merely named the two agencies in the new birth. He knew that Nicodemus did not understand the spiritual birth, and he merely stated two things. Nicodemus thought that he meant the natural birth, and then Jesus told him the birth was to be of the water and of the spirit. There are not two births, as many people think, but one birth and two agencies. Man is begotten by the spirit and led to obedience through the Spirit and born into the kingdom by a complete surrender to God's will, being buried with Christ in baptism. Christ did not tell this man what to do in order to be born of the water and of the spirit, but just stated that this birth was necessary in order to come into the spiritual kingdom.

When Jesus said that faith would save us, He did not say

it under oath, for He knew that all would believe that; when He said that all men are required to repent, He did not say it under oath, for He knew all would believe it; when He said that everyone must confess Him, He did not say it under oath, for He knew all would believe it; but when He said that we are born of the water and of the Spirit, He swore to it, for He knew what quibbling there would be over it, and he made it plain. "Verily, verily," in John 3:5 means, "I swear it." Yet men refuse to believe Jesus under oath.

Christ then said, "The wind bloweth where it will and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. So is everyone that is born of the spirit." (John 3:8.) Jesus did not say, "So is the spirit," but "So is everyone that is born of the spirit." We know what it takes to put one into the kingdom, but we do not understand how it does it. We know that the blood of Jesus takes away sin, but we do not understand how it takes it away. We know it because God in his word said so. Jesus did not attempt to explain how a man is born of the water and of the spirit. Jesus said: "I have told you of earthly things and ye believe not; how shall ye believe if I tell you of heavenly things?" This verse plainly tells us that Jesus did not tell Nicodemus how to be born of the water and of the spirit, but stated that it was a fact. This man was not yet ready to understand the coming kingdom of Jesus. Christ had not yet established His kingdom among men. The church was not yet ready for men to enter into it. The blood had not been shed. Jesus had power on earth to forgive sins, but he did not yet have power to forgive in the spiritual kingdom. "But that ye may know that the Son of man hath power on earth to forgive sins, he saith to the sick of the palsy, I say unto thee arise, take up thy bed and go thy way into the house." (Mark 2:10, 11.) Every time that Jesus forgave sins when he walked with men it gave them a tem-

poral blessing, and when he forgives sins now it gives a spiritual blessing. Those who come to the kingdom of Jesus and enter in must come by the way of the cross. The New Testament must be understood to some extent before one can come to Christ. The spirit of God does not teach men independently of the Word of God how to come to Jesus. To be born again and come into the kingdom of God one must hear the Word, believe it, repent of past sins, confess the Savior's name and be baptized. When I say baptism I mean scriptural baptism and not sprinkling or pouring, which is only mackery. Be "buried with Christ in baptism," as is said in (Rom. 6:4.) There is only one baptism. "One Lord, one faith, one baptism." (Eph. 4:5.) The one baptism is a burial in water if the Bible be true. It means to bury, a birth, or resurrection. Jesus died for the sinner; man dies to sin. Jesus was buried in the earth; man goes beneath the yielding wave. Jesus arose a conqueror over death; man arises to walk in newness of life. This is that form of doctrine spoken of in (Rom. 6:17.) Nothing else shows the death, burial and resurrection of Christ in the way of baptism except immersion. If you believe in Jesus with all of your heart you will obey Him. Is your faith in him strong enough to cause you to be baptized? To be born again does not mean to agonize or to mourn for a week or even for one minute. Those who want Christ can come to him when they desire. There was once a time when people went to a mourners' bench and cried, agonized and groaned in order to get religion,as they thought denominationalism taught that this was necessary to come to Christ. But the mourners' bench or anxious seat has gone to return no more. The light of the twentieth century drove it away. The gospel has come to be understood better. Shouting over penitent ones has ceased except among the ignorant classes and the very illiterate. Long experiences once demanded of those who wished

to come into the church have ceased to be demanded or even permitted in some places among the denominations. They are now asked, "Do you believe that God for Christ's sake has pardoned your sins?" This is unscriptural and is rapidly giving way to the scriptural question, "Do you believe with all your heart that Jesus Christ is the Son of the living God?" Men have found that they did not get religion in a minute, but that it is something to be done all through life. They depended once on the feelings, but found that the feelings would deceive and that often. Man should be governed by his conscience, but his conscience must first be taught, or it is not a safe guide in the least. Man must teach his conscience by the standard, and the standard is the Word of God.

The fleshly heart pulsating in the bosom is often referred to by men and women as the heart that believes. The heart the Bible speaks of is the thinking, reasoning, understanding part of man. The heart of flesh is the seat of organic life, but it does not know anything. It throws the blood through the system and that is all. Let us now see what the heart is according to the Gospel. In (Mark 2:8), "Why reason ye these things in your heart?" In this passage we find that we reason with the heart. Again in (Mark 7:21-22), "Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." The fleshy heart has none of these things, but the mind of man does have. So we see by these passages that the heart in the bosom is not the heart that reasons or knows anything, therefore no man can depend on his conscience until it is taught. Man is begotten of the spirit when he reads God's Word and changes his mind (or heart) for the better. "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." (James 1:18.) And man is born again when he is buried in baptism.

So we see that there are two agencies in the new birth, but only one birth. The begetting is of the spirit and the birth is of the water. The water does not save, but it enables man to do the Savior's bidding. It does not literally wash away sin, but it is the element through which one goes to change from the kingdom of Satan to the kingdom of God.

The virtue is in obedience, but the water enables one to obey. In (I Peter 3:20-21), "Which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the Ark was a preparing, wherein few, that is, eight souls, were saved by water." "The like figure whereunto even baptism doth also now save us."

The water enabled Noah to live by floating the ark. It passed him from the sinful world and enabled him to escape destruction. Baptism does the same thing for us now. One to be born again must believe in God. Those who are not old enough to believe cannot be born anew and it is not necessary for them to be, for they are not Gospel subjects until they can believe and obey. A child before it comes to the years of accountability cannot come into the church. It is already in favor with God and is better than we are or ever hope to be here in this world. Christ said that we must be converted and become like the child before we could enter the kingdom. Like a little child in humility and forgiveness. The child doesn't believe and it can't. It has no sins to repent of, therefore it is not a subject for baptism in any sense. Then why pretend to admit them into the church when they are far better than the one who thus pretends to bring them to Christ? To sprinkle a little baby is no more than to sprinkle an inanimate object, for neither can believe.

To sprinkle an adult has no meaning to it in the first place, and we are sure it has none when it comes to a baby that has no knowledge of right or wrong. Sprinkling and pouring should be condemned and disapproved by every man who is

preaching the pure Gospel. It is not baptism, and ninety per cent of those who have been sprinkled are not satisfied with it. They did it because some man or discipline said that it would do and not because it is found in the Bible, for it is not. The new birth comes through baptism (or burial) and no other way. After one is born into the kingdom he begins to add the Christian graces and continues to work for Jesus.

We now come to the close and ask if there are those here who desire to begin a new life? If there are we ask them to come to the Savior. Jesus died for all, shed his blood for all. Are there those here who will respond to the Master's call? Do you want to go with Jesus to live forever? He died for you. Will you live for him? A ship once as it rode on the bosom of the deep was overtaken by a storm, the mountain waves dashed around the vessel, but it became unmanageable. The captain said: "We are lost unless someone will risk his life and go down in the lower part of the vessel and stop the leakage." A young man said he would go and in a short while matters were adjusted. The master of the ship said, "All are saved." And then all aboard went down to see the young man and present him with gifts, but he was cold in death. He saved the ship but lost his life. Jesus was crucified, but gave salvation to the world. Will you make him yours tonight by giving your heart and hand to him now? How sweet it will be to be there. In that realm we shall know why we had to pass through so many sorrows here. We shall know why grief was our lot and disappointment our portion.

We shall know why our brightest hopes faded and grief took possession of our soul. We shall know why tears flowed down our cheeks and deep furrows were engraved on our brows. We shall know why our friends could not longer with us stay here on earth. We shall know more about life when we have stood around the funeral pile of time and at last in

realms of glory. We shall know why wars desolated earth and laid waste her temples of industry and cities of progress. We shall know why the son never returned from the field of battle and why a mother wept at home unconsoled; why his grave was made in tangled brushwoods or on the field of battle where none could ever drop a tear or plant a flower. We shall know why the meteors shot in wild splendor along the distant horizon and frightened the inhabitants of earth. We shall know why other worlds were made and who their inhabitants are. "Then shall we know even also as we are known." If there are those here who want their vision enlarged and have everlasting life, come and get under the blood now.

We are going to sing, "The Savior Is Calling You, Sinner." Come while we sing.

The Church

EXTRACT FROM A SERMON

I am to speak to you upon a subject that is of great importance and one that has interested the world from time immemorial. From the time that man was cast from his Eden-home to walk in darkness without God, his mind must have ever been questioning: Is there a brighter day? This was ever a present question with him. Would he live after the fitful dream of life was over? Was there a promise left him? God had said that "the seed of woman should bruise the serpent's head." When would that time come? The darkness of the night of sin seemed to forbid one ray of light. Man groped his way in moral darkness; step by step he felt his way through the starless midnight. Prophets told of a coming morning, but the prophets died and the day had not dawned. What must have been the watchings of men for something to fix their hopes upon? Would the winter of moral darkness never break? Would the bleak winds of the Arctic never cease to blow and blight the hopes of poor fallen man? Finally, after the long weary night of four thousand years had slowly worn away, there was a light in the far east. The morning star of the world had appeared. Angels sang a joyous song. The manger of Bethlehem held a baby. The star brightened into the Sun of Righteousness and the world was joyous at the prospect of salvation. This Jesus, the light of the world, came to give or make a way by which man could find his way back to his lost Eden. The church had been promised for thousands of years, and Christ was now to establish it. This church was not to be an earthly institution, but a spiritual. It was to be a spiritual house in which individuals have to live in order that they may be prepared for the mansion in the sky.

There is no longer room for doubt regarding the church. Jesus died that it might be complete. All who desire to enter the church have a right to do so. If you want to know where the kingdom of God is, read the Word and you will find it. There are many examples found in Acts of Apostles as to how men came into the church. It is not found by agonizing and crying. The way to Christ is simple, and no one need err. Just believe on Jesus, repent of your sins, confess and be baptized. God does not pardon anyone until he obeys Him. Religion is service and not a gift in any sense. He who will take God's Word, the Bible, and live according to its teachings until the end of life will be saved. Just simply to have one's name on the church roll is by no means getting into the church. One has to get into Christ to be into the church, and the one who gets into Christ has to be in earnest before he gets into Him. God knows your heart, though you may not know that He does. Jesus came to His apostles and asked them, saying, "Whom do men say that I, the Son of man, am?" They answered, "Some men say that Thou art John the Baptist, some Elias,and others Jeremiah or one of the prophets." He saith unto them, "But whom say ye that I am?" And Simon Peter answered him and said, "Thou art the Christ, the Son of the Living God." (Matt. 16:13-16.) Jesus told Peter that he answered right. Upon that truth the church was built. It is the foundation of the spiritual kingdom. Every person entering since has been asked through the Gospel to make the same confession that Peter made. I do not know when the church had its beginning in the mind of God, for it must have been in the long ago. It was in a preparatory state in the march through the wilderness. God was training a people for His coming kingdom. It is enough to know that the church is established.

We know not when it began, but we do know that it was

opened on the day of Pentecost and that the first converts entered into it on that day. Before that day the church was spoken of, as in the future, and after that day it is spoken of as an established church. All Scriptures before the day of Pentecost point to the future as the time when the church would be ready for the world, and after Pentecost we have an established church. The kingdom of God gets into the heart through faith, repentance, confession, and obedience to God, and these same things put man into the kingdom. There is no such a thing as getting into Christ and then joining the church, for if one gets into Christ he is in the church, and when he is in the church he is in Christ. "Christ is the head of the body the church." (Col. 1:18.) If one gets into the church and does not get into Christ, it would naturally follow that there is no head to the organization that he is in.

The door of the church is not opened and shut by man. The Apostle Peter opened the door of the church on the day of Pentecost, and since that time Jesus opens and shuts, and not man. When a sinner obeys the Gospel the door is opened. There is but one door to the church, and no man has the power to open it except by obedience to God's Word. The church of Christ does not vote men and women into it. They get in by obedience to the Gospel. In (Rev. 3:7): "He that openeth and no man shutteth and shutteth and no man openeth."

The church of Christ has two ordinances and they are the Lord's Supper and prayer. Baptism is not an ordinance of the church in any sense. It is to be administered by believers and servants of God to penitent believers who are on their way to God, fleeing from the kingdom of Satan to the kingdom of Christ. Baptism is to be administered to bring one to Christ, and the Lord's Supper is to be partaken of by those

who are Christians. It is not to be observed every month, three months, or once a year, but every first day of the week. In doing this, the Lord's death is brought before the world every week.

The church had a divine name, and those in it were to wear the divine name. In writing to the church at Philadelphia, in (Rev. 3:8) "an open door is set before them because they had kept His Word and not denied His name." The church that will not wear Christ's name is denying Him and will be spewed out of His mouth. His followers are to wear His name as well as the church. There are many who would accept the name Christian, for they know it is right, but they are kept from it because they are afraid they will lose their position. But we learn in God's Word that we ought to "obey God rather than man." Those who are Christians only can rejoice in that name. Even if they suffer they can rejoice, for they glorify God in this name. (I Peter 4:16, R. V.) The man or woman who does not wear the name Christian, but instead wears a denominational name, cannot rejoice in it, for their name is no better than any other human name. It is a name given by man and is not divine, therefore it is no better nor more Scriptural than any other name. God wants men to stand up for the truth because it is the truth, and not because it suits them. People obey when they do not ask why a thing is done, but do it because it is commanded. The earthly parent does not want the child to always question the purpose when commanded to do a thing, but to obey whether it sees the object or not. It is the same with our Heavenly Father. He wants our obedience whether we know what it is for or not. Wear His name because we are His children.

The church of Christ consists of a number of people met together, who have believed, repented, confessed and been

baptized into the Father, Son and Holy Spirit, with no book to govern them but the Bible and no name but Christ's. The church is not the building made of wood or stone. The material house is a place built by the church already established, for the convenience of those who desire to worship God. Having the name on the church record does not make one better or worse, it is for the the purpose of knowing who they are who worship in that particular congregation. Obedience is that which puts one into the church, and not the name on the church roll. The name must be written on the Lamb's Book of Life if one is truly and sincerely in the church. There is no such thing as getting religion and then joining the church, for in the first place religion is not a gift; it is a work, a growth, a gradual development into the spiritual life; it is service in the Lord, and the one who does not give his or her service to God is not religious, therefore does not have religion. We learn what pure religion is in (James 1:27): "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." The second place, when people become religious they are in the church. The hand of fellowship is merely a token of brotherly love by those who are in the church. It is to acknowledge that they fellowship them in all good works and a promise to help them live for God. You do not grow better in staying away from Christ, but you grow better by coming to Him as a sinner and getting under the blood by obedience. Change your mind and give your heart to God. Conversion takes place in your mind, and pardon in the mind of God.

If there is one here out of the kingdom, come to Christ now. Now is the time to make your calling and election sure. Will you reach out your hand to Jesus and let Him lead you and guide you into that land of delight? Jesus is preparing a place for you. It is a city of gold. It is a place where no

sorrows will ever come. Gleaming spires and frosted domes, polished by the hand of God, rise in splendor. The fountain of eternal life flows through meadows overhung by flowers of rarest beauty. Angels walk with the Redeemer and chant hymns of sweetest melody. Golden fruit drops from the tree of life. There is life eternal. Will you make it your home forever by coming to Jesus now? Salvation is offered to you by Christ our Lord. You are invited to go to the home of the soul. Your feet will press golden sands. Your fingers touch harp strings. Your ears hear music divine. Eye hath not seen nor ear heard of the joys that will be ours when we reach the other side. Our minds cannot comprehend all there will be for us over there. There we will see our aged mothers and fathers in glory. They will not walk with feeble steps, as they did while pilgrims on earth. They will then be buoyant with life, and with elasticity of step will roam over celestial fields bedecked and made glorious by the hand of God. There will be no wrinkles on their brows; angel hands will smooth them out and kiss them to the beauty of youth. There will be no scalding tears to flow down our cheeks, but instead there will be visions of surpassing beauty mantle the forms of those who walk with Him in white. Our bodies will be wrapt in a halo of radiant glory, there clothed with all the beauty and luster suited to the immortal of the empire of life. There the grandeur scenes of immortal beauty will surround us and refresh our weary souls with aspirations and thoughts of the angels. We will carry our identity with us through the dim pathway of the grave, into the doorway of the splendid temples of glory beyond the scenes of dull time. The glorified ones of our Redeemer, when we shall have met where the stars of radiant life ever shine, will greet one another in that land of life. Will you come?

How to Become a Christian

The subject I have chosen is one in which every man or woman here, I hope, is interested. You should feel an interest in your own soul's salvation. If you are a Christian it becomes you as a follower of Christ to make an effort to grow in the Christian life.

If you are not a Christian, then you ought to become one at once. Begin to study the Bible that you may know how to come into His spiritual kingdom. Religion is not a mystery. Religion is service and not a gift. The world has been misled on the subject of religion. They have thought it was a gift coming direct from God. James tells us what it is. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." (James 1:27.) The way to become religious is to obey God. Read and study the Bible and then obey it. Don't take any minister's word for it, but take the Bible and you are sure to be right. The Holy Spirit does not operate on the heart of man independent of His Word, but dependent upon the Word. If you desire to become a Christian, read the Word of God. Read Acts of Apostles and do just what you find commanded there. The first step after hearing the Gospel is faith. One has to believe the Gospel that Jesus Christ is the Son of God and that God is. "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." (Acts 16:31.) This jailer had to go the whole distance from the kingdom of sin to that of righteousness, and faith was the first step. Faith only could not save. "Ye see then how that by works a man is justified and not by faith only." (James 2:24.) But faith was the first step toward God. Paul and Silas spake to him the Word of the Lord, and he obeyed it, for he was baptized. After one has believed, then he must repent of his sins. Put them in the

past. Repentance is the second step for the one who is coming to Jesus. "Repent ye therefore and turn again that your sins may be blotted out when seasons of refreshing shall come from the presence of the Lord." (Acts 3:19, R. V.) In order to repent one has to turn around and face about toward God. Make restitution for sins as far as possible. Repentance means to get right with your fellowman and with God.

"For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." (Romans 10:10.) This confession is made with the mouth, and then it must be made with the life, if the one making it desires to have peace with God. The confession made by the mouth is of no avail unless backed up by the life. The church was built upon the confession "That Jesus Christ is the Son of the living God." Everyone entering the church is required to make that confession. The Ethiopian nobleman made it before he was in the kingdom. Another step toward God is baptism. It is no more important than the other steps, but it is a like important step. Baptism is necessary in order to come into the spiritual kingdom. Christ never commanded anything to be done that was not necessary. He did command baptism. Therefore it is necessary. Peter said, "Repent and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38, R. V.)

Baptism is found in the great commission twice, faith only once, and repentance once. Water cannot cleanse from sin within itself. The virtue is not in the water, but it is in the obedience. The water did not open the eyes of the blind man, but his obedience to Jesus did open them. The water of Jordan did not cleanse Naaman, but his obedience to God did. Water does not literally take away sin, but if you want to obey God you must be baptized. Jesus said, "Go ye therefore and make disciples of all nations, baptizing them into the

name of the Father and of the Son and of the Holy Spirit." (Matt. 28.19, R. V.) So if you get into Christ you are surely baptized into him. "The like figure whereunto even baptism doth also now save us." (Not the putting away of the filth of the flesh, but the answer of a good conscience toward God.) "By the ressurrection of Jesus Christ." (I Peter 3:21.)

Some claim that baptism is not necessary to be saved, but that it is necessary to get into the church. If it is not necessary to be baptized, then it is not necessary to believe. One is of as much importance as the other. If one were to come to me asking to be baptized, the only requirement I am authorized to make is for that one to confess the Savior's name. When the Ethiopian nobleman said: "See, here is water; what doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart thou mayest." He did not say, "Wait here until I go up to Jerusalem and ask the brethren if they are willing to receive you. Then if you will testify that God for Christ's sake has pardoned your sins. I will then baptize you." Neither did Philip take a discipline and read from it and ask him if he could live up to its rules. Philip asked but one question, and that was, "If thou believest with all thine heart thou mayest." Can we of the present demand more and be scriptural? If a man demands baptism at my hands should I go and ask the congregation for whom I am laboring if I can baptize him? You can't vote a man into the church; neither can you vote him out. You can withdraw fellowship from him after he has turned himself out, but the church has no right to vote him in or out. Let us be scriptural in our teaching and use the Bible as our text book and not a discipline nor creed. When a man preaches Christ to a sinner he preaches faith, repentance, confession and baptism. "Philip opened his mouth and began at the same scripture and preached unto him Jesus." (Acts 8:35.) The eunuch believed,, repented, confessed and was baptized;

so all these things must be taught if one preaches Jesus. No one can preach Christ in his fullness unless baptism is taught.

The question comes, how is one to be baptized? Is immersion, sprinkling or pouring right? Immersion is the only scriptural way of being baptized. Sprinkling and pouring come from Roman Catholicism. They were introduced by the pope. Those who are immersed know that it is baptism, and are satisfied. Sprinkling is not universal, and immersion is universal.

Paul said: "Therefore we are buried with Him by baptism into death, that like Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Rom. 6:4.) This is plain enough for the weakest mind to understand. The apostle says in plain words, "Buried with Him in baptism." And not only in this passage, but there are others also. "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." (Col. 2:12.)

The person who ignores these passages and will not be immersed says by his action that he had rather obey the pope than God. That man who attempts to prove that baptize, in the original language, does not mean to plunge under or immerse sets himself against the scholarship of the world, and therefore loses his right to a place among the learned of all beliefs. The greatest scholars of all churches have admitted that immersion was the only way in the day of Christ. In the American revision of the New Testament (Matt. 3:11) John says, "I indeed baptize you in water," not with water as the old version has it. In the same verse he says, "He (Christ) shall baptize you in the Holy Spirit and in fire." In the Scripture you will find that the subject is applied to the water and not the water to the subject. The nobleman went down into the water. The Philippian jailer

went to the water, for he went out of the house. Saul of Tarsus went to the water, for he arose and was baptized. "John also was baptizing in Enon near to Salim, because there was much water there, and they came and were baptized." (John 3:23) "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.) "Jesus came from Galilee to Jordan unto John to be baptized of him." (Matt. 3:13): Then went out unto him Jerusalem and all Judea and all the region round about Jordan and were baptized of him in Jordan, confessing their sins." (Matt. 3:5-6.)

We see by all these passages that the individuals went to the water, instead of the water being brought to them. So you see that they were immersed or the water could have been applied to the person.

"Then will I sprinkle clean water upon you and you shall be clean, from all your filthiness, and from all your idols will I cleanse you." (Ezekiel 36:25.) This passage is often quoted to prove that sprinkling is right. But the passage has no reference to the present time. This was at the return from Babylonian captivity. The ones who claim the first part of this verse to mean baptism will not take the latter part of the verse, for it says that this sprinkling was to cleanse them from filthiness. Clean water that is spoken of here means water that is mixed with the ashes of a red heifer. Read (Numbers 19:1-11.) You will find that it is a water separation and purification for sin. So if this is baptism and means for the present, then the water must have the ashes of the red heifer mixed with it. Clear water alone is never spoken of in the Bible as clean water. It must have the ashes of the red heifer before it is called clean—that is, under the Old Testament. Another passage often used and many times confused with that in Ezekiel is this: "So shall He sprinkle many nations." (Isaiah 52:15.) This pas-

sage here means startle many nations and has no reference to baptism whatever. The many nations are spoken of here in this passage, but many nations are not used in Ezekiel. The first part of the verse (Heb. 10:22) is used many times to prove sprinkling, but those who use it are always careful not to quote or read the latter part of the verse. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." (Heb. 10:22.) This sprinkling here is with the blood of Christ on the heart and the washing with water is baptism in water.

It here takes the blood of Christ and water to be complete in the New Covenant, as it took the ashes of the heifer and water in the Old Testament. The sprinkling of blood is referred to again in (Heb. 12:24.) It here speaks of the "blood of sprinkling."

It is also spoken of in (I Peter 1:2): "Unto obedience and sprinkling of the blood of Jesus Christ." No man or woman would ever conclude by reading the New Testament that sprinkling was baptism. Sprinkling comes from the teaching of men, and not from God. Sprinkling came about by the people being sick and they were sprinkled, and when they recovered they were baptized. Afterwards the pope declared that sprinkling was sufficient. The pope claims the right to change any ordinance of the church at any time he sees fit. This same teaching has found its way into Protestant churches. I know that the disciplines of certain churches teach sprinkling, but that doesn't make it right. Throw the discipline down and take the Bible. Obeying the discipline won't save you, but obedience to the Gospel will save you. Sprinkling does not have any significance or meaning to it. Immersion does have. (Rom. 6:17). "But ye have obeyed from the heart that form of doctrine which was

delivered unto you." You obey that form of doctrine by being baptized. Sprinkling is meaningless, worthless, useless, and has no scriptural ground. Now and then you find a preacher who will declare that Jesus was not immersed and that there was no water on the road where the Ethiopian nobleman was when Philip rode with him. Such a man who will, in the face of facts, dispute God's Word makes of himself an unbeliever before man and God. He does not believe the Bible any more than Bob Ingersoll did, and he was called an infidel. No man should occupy the pulpit who does not believe the Bible. Such a man needs first to be converted before he enters the pulpit. His teaching is skeptical, absurd and false. Many people go to the Old Testament trying to find the way to salvation, but the way of salvation is not given in it. The Old Testament only brought us to Christ. It was a teacher and prepared a people for Christ. "Wherefore the law was our schoolmaster to bring us to Christ that we might be justified by faith, but after that faith is come, we are no longer under a schoolmaster." (Gal. 3:24-25.) "For if the first covenant had been faultless, then should no place have been sought for the second." (Heb. 8:7.)

"In that He saith a New Covenant, He hath made the first old. Now that which waxeth old is ready to vanish away." (Heb. 8:13.) "Blotting out the handwriting of ordinances that was against us which was contrary to us, and took it out of the way, nailing it to the cross." (Col. 2:14.) And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart." (II Cor. 3:13-15.) These passages given here surely

teach that the Old Law is not of force today. Any unbiased mind can understand clearly that the New Testament is our rule of faith and practice.

If we are still under the Old Law we must offer the same kind of sacrifices they offered. But Christ is our sacrifice offered once for all. We need not look in the Old Testament for salvation. God speaks to us now through the New Testament. It is said that the thief on the cross was saved and that Christ will save men the same way today. But remember that Christ had not yet shed His blood when He said to the thief, "Today shalt thou be with Me in paradise." (Luke 23:43.) He could as well say this to the thief before He died as He could say to Lazarus, "Come forth." Both of these cases were under the Old Law and had nothing to do with eternal life. Jesus is not speaking to men now as He did then. He is not healing the sick, raising the dead, casting out devils as He did when He walked with men on earth. His Word is with us, in the New Testament, and if anyone wants salvation he can come to Him through His Word. God saves men through the Gospel and not through the Old Testament. The Gospel "is the power of God unto salvation to everyone that believeth." (Rom. 1:16.) The Old Testament is as much the Word of God as the New Testament, but it was for the Jews, and the New Testament for all the world. Before the death of Jesus, He told His disciples not to go to the Gentiles: "Go not into the way of the Gentiles, and into any city of the Samaritans enter you not." (Matt. 10:5.) This was before His death. Hear Him after His death. "And He said unto them, Go ye into all the world, and preach the Gospel to every creature." (Mark 16:15.) The Old Law passed away, that is the Mosaic law, but the Old Testament as a whole did not pass away, for the church is built upon the foundation of the "Apostles and prophets." (Eph. 2:20.) Salvation is not found in the Old Testament anywhere. The

church was not established until after Jesus died on the cross. There is quite a difference in preaching just to the Jewish nation and in preaching to all the world. Those who desire to know how to become Christians will have to study the New Testament, for in it is found the great salvation. When anyone comes to Christ in the Gospel way, he becomes a Christian and he is nothing more. It is not necessary to attach a denominational name to the name Christian. It is surely wrong to wear any other name than the one given in the Gospel for the followers of Christ.

James says: "Do not they blaspheme that worthy name by the which ye are called?" Again we read, "If any man suffer as a Christian let him not be ashamed, but let him glorify God in this name." (I Peter 4:16, R. V.)"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." (Acts 26:28.) From what we have here given, anyone can readily conclude what a follower of Christ should be called if he is unbiased in mind. But there are many who are so highly prejudiced against this name that they had rather die and go to torment than to accept this name they know to be scriptural. I plead for this name.

I now ask, if there are those here who want to be called Christians only, to come while Jesus pleads. Your Savior is calling you to come to him. He stands at the door of your heart and says to you, "Open the door of your heart and he will come in and sup with you and you with him." Jesus is calling; list to his voice; why not be ready and make Him your choice? Glory is breaking; look for the light, Jesus is calling, why not tonight?" If you wish to accept the Gospel terms of mercy and become a Christian you have a chance to do so now. You need Jesus in your life. You need Him in your home. You need Him in life and will need Him in death. He will be your friend in time and in eternity if you will only accept Him, and honor Him here in this world.

Will you come to Him now? The Savior is calling you and urging you to draw nigh to Him. It will make you happy if you will accept Christ.

Even those in sin will respect you more if you will accept your Savior. Do not come because others have come or for the reason that your wife or husband, father or mother, has accepted Him; nor because you believe Christ to have been a perfect man. But accept Him because you need Him and because He is the Son of God and a Divine Christ. Let the world know that you are not ashamed of Him. You could not have a greater honor than to be a Christian, and be known as such to the world. In your pathway somewhere there is a grave. Over it now flowers may be blooming, but in the years that are fast pressing you on it will open and receive you into its dark embrace. You will need the Christ then as much as you need Him now. Come to Him now, that at last you may pillow your head on a Savior's breast in the hour of death and know that all will be well when you awake at the blast of the trumpet of God.

Sprinkling

We are going to study for a time this subject in the light of God's Word. Thousands have gone astray on this subject and perverted God's Word and the facts it contains. The Bible is not so much misunderstood as, that creeds have come into the place of the Bible. No one can ever understand the Book unless creeds and disciplines are first taken out of the way. Creeds and disciplines are only men's opinions and never get us anywhere in life, except away from the truth. No one would ever have thought of taking sprinkling for baptism, if it had not been for disciplines. Men made the discipline and it says that sprinkling is all right. Men believe men instead of God, when they should believe God instead of men. We should learn to take the Bible at exactly what it says and nothing more. Until we do, we cannot come to the knowledge of the truth. There is no hint at sprinkling for baptism in all the Bible, as we are going to plainly show before we are through. Now let us take this study up with unbiased mind and heart and see what the Bible says about it. It is truth that we are looking for, and truth that we are going to find. It matters little as to what you may think or what I may think; but it amounts to a great deal as to what the Bible says about anything pertaining to our salvation. Our decision has to do with our eternal destiny and why should we be dishonest with our own selves? Let us think and pray while we study this lesson, and open our hearts to all the truth that we can find.

We are going to give you all the references in all the Bible on sprinkling, which is sixty-two. Sprinkle is only mentioned seven times in the entire New Testament. It is always blood that is sprinkled when it is used in the New Testament and nearly all the time with blood under the Old Testament. Just water only is never sprinkled upon anyone under the

Old or New Testament. Follow us and see if this is true. In closing, will give you every reference on sprinkling, but we are going to notice the important ones in this discourse. Let us now turn to (Numbers 19:1-19.) "And thus shalt thou do unto them, to cleanse them: sprinkle water of purifying upon them, and let them save their flesh, and let them wash their clothes, and so make themselves clean." (Num. 8:7.) Now in (Num. 19:1-17) we learn what the water of purifying is made of. There were five things, as follows: Ashes of a red heifer, ashes of cedar wood, ashes of hyssop, ashes of scarlet and running (living) water. The mixture of these five things made a kind of "lye" and represents a cleansing which was not fully accomplished until the unclean person had bathed in it (in water). (Num. 19:19.) If the sprinkling here with these five things represented sprinkling of water as baptism, I wonder what the washing represented, or the bathing as it was called? There is but one thing to see in it all. That the sprinkling represented the sprinkling of the blood of Jesus and the washing represented baptism in the kingdom of Jesus. Any mind unbiased can see this at a glance. If you are going to sprinkle folks now and you go back to the Old Testament to sustain it, then use the five things to cleanse them like they did then. Absolutely clear, clean water was not sprinkled upon anything to cleanse it and water had to have all these things mixed with it before it was called clean water. It is called a "water separation." Now it is absolutely a shame to contend that this sprinkling that was done here in this reference represents a baptism under Jesus Christ. It represents the blood of Jesus being sprinkled upon the individual to cleanse him, but Jesus has to do with that and not men. The man has to get right with God and with His Christ, but the blood is from the Lord. The washing represents the baptism in water under Jesus Christ.

Now let us go to (Isaiah 52:15): "So shall He sprinkle many nations; the kings shall shut their mouths at Him: for that which had not been told them shall they see; and that which they had not heard shall they consider." In the revised version we have the reading, "So shall He startle many nations." (Startle is used as a footnote.) That was Christ that the writer was speaking of and Jesus will startle many nations. In the Greek it reads: "So shall He admire many nations." God is represented under the Old Testament as admiring the Jews only, and under the New he would admire all the nations. He would even allow them to come to Him and find life. He would love all peoples and tongues. It would be "many nations," just like it reads. He would unite all nations, and not just admire one nation as God was doing then when He was married, to the Jewish nation (Jer. 3:14. Only Christ would love and admire all nations and break down the middle wall or partition between them. Eph. 2:13-15.) Now the above Scripture does not in any way teach sprinkling for baptism in the New Testament. It does not say what He will sprinkle them with. We have found the clean water to be water mixed with "five things." In (Isaiah 52:15) we are not told what part of the body is to be sprinkled. We will have to go to the New Testament to find what part of the body is to be sprinkled and what is to be sprinkled upon the individual. (Heb. 10:22): "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Does this look like baptism by sprinkling? Here we have sprinkling and baptism mentioned together. The washing of the body was baptism and the sprinkling was to be upon the heart. Isaiah was talking of the time of Christ so we here in Hebrews learn what he meant.

We want to see another passage of Scripture in regard to

sprinkling, which is found in (Ezekiel 36:25): "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." Most all of those who believe in sprinkling go back to this Scripture to prove it. We are told that this refers to the time of Christ, but it in no way refers to Christ, but to the return from Babylonian captivity. They had been there some time and they are now told that they will be sprinkled with clean water and the only water that is clean, or called clean, is water that has been purified. We found back in Numbers that there was a "water separation" and that clean water was water purified by the ashes of the red heifers, cedar wood, hyssop, scarlet. The water was to have all of these in it before it was called clean water. This sprinkling was to be done when they returned after captivity. Read (Eze. 36:24, 25.) This has no reference whatever to baptism, for Peter tells us in (I Peter 3:21) that baptism has nothing to do with putting away of the filth of the flesh and in this Scripture in Ezekiel we are told that they are to be cleansed from all their filthiness and idols. We now have found that there is no reference to baptism here whatever, and is done with this clean water that shows it represents the sprinkling of the blood of Jesus Christ. We are now going to turn to the New Testament and see what we find in it about sprinkling.

Let us first read (Heb. 9:13, 14): "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God." Here is the first instance that sprinkle is used in the New Testament, and here it is with blood. We are here shown that the blood of Jesus Christ is greater than the blood of animals. The sprinkling

of blood all through the Jewish nation was a shadow of the sprinkling of the blood of Jesus Christ after His blood had been shed on the Cross. Now let us see the next reference in the New Testament (Heb. 9:19): "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool and hyssop, and sprinkled both the book and all the people." Here we find that blood was used with this water and it was Moses that used it, as a shadow for the blood of Christ that would sprinkle the hearts of men after His death on the cross. (Heb. 9:21): "Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry." Here is blood again. Moses would hardly baptize the tabernacle and vessels of the ministry, would he? How ridiculous it is to even hint at sprinkling being in the place of baptism. Now let us go on with the reference in the New Testament. (Heb. 10:22): "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Here we have sprinkling and immersion taught in the same passage. The heart is to be sprinkled and the body is to be baptized. (Heb. 11:28) tells us again about sprinkling "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyeth the first born should touch them." We have the sprinkling with blood again. It is with blood every time and it is the heart that is sprinkled every time. Now let us look to (Heb. 12:24) and see what it says, "And to Jesus, the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel." Here we are told that the blood of Jesus is far superior to that of Abel. The sprinkling is with blood. There is no baptism here whatever. We are going to now see the next and last place where sprinkling is mentioned in the New Testament. (I Peter 1:2): "Elect according to the fore-

knowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." Here we are plainly told that we are sprinkled with the blood of Jesus Christ. No baptism in it anywhere and no hint at baptism. These are the seven places where sprinkling is mentioned in the New Testament and in every one the sprinkling is with blood. How absurd to contend for sprinkling for baptism when it is not so much as even hinted at in all the Bible. It is a false doctrine that teaches sprinkling for baptism. Sprinkling is an offshot of infidelity and nothing else. It denies the authority of the Bible and will damn the man that practices it, when he has the Bible to read and it as plain as the nose on his face. We talk about the higher critic and wonder how he can see things as he does and we call him an infidel; but he is no worse, yea, not even as bad as the man who stands to proclaim God's Word and then makes a mock out of it and declares that sprinkling is baptism. There is not one person out of every twenty that is satisfied with sprinkling for baptism. Those who have been sprinkled have done so at the teaching of a man who taught the creed of men rather than read the Bible, and teach it in its simplicity. Sprinkling came from Roman Catholicism and is a child of it in every sense. Any priest will tell you that immersion was the original way to baptize, but the Pope changed it and therefore the church practices sprinkling. The priests are educated men, and every one of them will tell you that sprinkling is from the Pope.

Go into a strange town or community where the people do not know you and go to the homes and ask the people how they have accepted Christ and about baptism; those who have been sprinkled will almost to a man tell you that he is not satisfied with it. I have tried it on hundreds and know what I am talking about. People cannot be satisfied

in doing a thing contrary to the way God requires it to be done.

In (Romans 6:4): "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This looks like immersion, does it not? The man or woman who denies this Scripture mocks God in His Word. We find in (Eph. 4:5) that there is only one baptism, "one Lord, one faith, one baptism." Then it is clearly seen that there is only one baptism and that immersion is the one referred to. Let us see once more about immersion, found in (Col. 2:12): "Buried with Him in baptism, wherein also ye are risen with Him through the faith, of the operation of God, who hath raised Him from the dead." We have not only found that sprinkling is wrong but we have found that immersion is the only baptism that God will accept in His Word. When we find the Book saying that it is a burial, then we should accept it and will have to or be condemned at last for not doing it. The world is looking for a Gospel message as never before.

There are more infidels today on account of such teaching as sprinkling for baptism than for almost anything else in the world, for when men who are not members of the church see those who are members turn away from the Word of God for men's teaching and say that the Bible does not mean what it says, then the men of the world become skeptical and grow cold toward any religion and finally drift into infidelity. There is nothing strange about it, for if the Bible does not mean what it says, then how can men be expected to believe it. Immersion is baptism and nothing else is baptism. If we are in doubt about it, turn to the Word of God and let is speak for itself. Sprinkling originated with men so far as baptism is concerned.

Some would ask where sprinkling started or had its be-

ginning. Immersion was changed to sprinkling some centuries ago. The Edinburg Encyclopedia, in its article on baptism, gives the following:

"The first law for sprinkling was obtained in the following manner: Pope Stephen II, being driven from home by Adolphus, king of the Lombards, in 753 A D.., fled to Pepin, who a short time before had usurped the crown of France. Whilst he remained there the monks of Cressy, in Britanny, consulted him, whether, in case of necessity, baptism be poured on the head of the infant would be lawful. Stephen replied that it would. But, though the truth of the fact be allowed (which, however, some Catholics deny), yet pouring or sprinkling was admitted only in case of necessity. It was not till the year 1311 that the legislature, in council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practiced in ordinary cases till after the reformation (about the middle of the sixteenth century.) From Scotland it made its way into England in the reign of Elizabeth, but was not authorized in the established church."

If anyone should want all the reading in the Bible on sprinkling, let him read the following passages:

Ex. 9:8; Ex. 9:10; Ex. 24:6; Ex. 24:8; Ex. 29-16; Ex. 29:20; Ex. 29:21; Lev. 1:5; Lev. 1:11; Lev. 3:2; Lev. 3:8; Lev. 3:13; Lev. 4:6; Lev. 4:17; Lev. 5:9; Lev. 6:27, used twice; Lev. 7:2; Lev. 7:14; Lev. 8:11; Lev. 8:19; Lev. 8:24; Lev. 8:30; Lev. 9:12; Lev. 9:18; Lev. 14:7; Lev. 14:16; Lev. 14:27; Lev. 14:51; Lev. 16:14, used twice; Lev. 16:15; Lev. 16:19; Lev. 17:6; Num. 8:7; Num. 18:17; Num. 19:4; Num. 19:13; Num. 19:18; Num. 19:19; Num. 19:20; Num. 19:21; II Kings 9:33; II Kings 16:13; II Kings 16:15; II Chron. 29:22, used three times; II Chron. 30:16; II Chron. 35:11; Job 2:12; Isa. 52:15; Isa. 63:3; Ezek. 36:25; Ezek. 43:18; Heb. 9:13; Heb. 9:19; Heb. 9:21; Heb. 10:22; Heb. 11:28; Heb. 12:24; I Peter 1:2.

Woman: Her Mission, Education and Destiny

I have a pleasant task before me today to perform. I am glad to lift my voice in behalf of woman, for she is the queen of every true home. She is the crowning work of the Almighty hand. She has lived to bless man's lot here below; though she led man into sin, she was the first to lead him back to the Cross. A true woman points the way to truth and nobility. She frowns upon the wrong and smiles upon the right. Let us twine the laurel and rose wreath for her brow. She is the angel of the hearthstone, and over her home there is a rainbow of beauty, signifying heavenly peace. The glories of paradise and its sweets and beauties could not satisfy man until woman came to bless his lot. She has painted her life in brilliant images upon the very soul of man, and left footprints that the ocean wave nor the storm in its fury can blot out.

Woman has a divinely given mission. She is of the man, and her glory is in modesty. She has a part to play in the salvation of the world, and her part is equal to that of man, and perhaps even greater. We have found her a heroine on every field, in time of peace and in time of war. She has not shrunk from hardship nor from toil. The light of love was created in her bosom and the gentle stream of music flows from her soul. She is a symposium of transcendent beauty and charm.

Woman is often considered the "weaker vessel," and this may be true in a measure, but not in every sense is she the weaker vessel. She is man's superior in gracefulness and loveliness, and has proven herself to be his equal in many things heroic. Woman is not the head of the man in any sense and was never intended to be the head of the house. She was not created to be the head of government, either. Woman can get out of her place very easily, and when she does, man loses respect for her.

WOMAN'S WORK IN THE CHURCH

Paul speaks of woman's work in the church in (I Cor. 14:34, 35): "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be in obedience as also sayeth the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for a woman to speak in the church." Those words spoken by Paul seem to have been on a special occasion and when there was trouble in the church. He has just before this been telling the church how to speak for edification. Paul did not mean that a woman should never speak in the church on any occasion, for we learn in the Book that there were women who taught the Word of God. We find also in (I Tim. 2:11, 12): "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." This tells us that she must be quiet and not to try to take too much authority over the man. A woman was not made to preach the Gospel from the pulpit as the man was made. "Usurp authority" means to take authority by force or want to control the body, the church. It is not woman's place to occupy the pulpit and take authority in this way. Nature would teach any sensible man or woman in the world that much, if there was no Scripture for it anywhere. Woman does not have a voice fitted for preaching the Gospel as man has. She has the home to care for, and if she neglects the home she is neglecting the most important thing in all the world. She has children to rear and teach the path of duty. A woman's place is to teach in a quiet way and modest manner in the church of God. Aquilla and Priscilla taught Apollos and instructed him in the way of the Lord more perfectly." (Acts 18:24-26.) They were evidently teachers in the church but did not occupy the pulpit and take authority that did not belong to the woman.

There are people who believe that a woman should teach in the church from the pulpit and take any authority that the man has, and there are those who do not believe that a woman should even teach a Bible Class in the church. Both are extremists in regard to woman's work in the church. There is a middle ground for the woman and she ought to get on it and stay there. She has the right to pray in public as much as the man has, but let her pray with her head covered, for long hair is the woman's glory (I Cor. 11:5-17.) There may be times when she would have the right to speak in public in the church, but to place her as leader at all times goes beyond any authority in the Book. There have been women in the church with positions of trust. (Rom. 16:1): "I commend unto you Phebe, our sister, which is a servant of the church at Cenchrea." He asked that the brethren assist her in whatsoever business she had need of them. She was a deaconess of the church likely, at that place, or was in some way in the service of the church. I have known women to take the leading part in the church when the men would not, and that was right, of course; but men should be ashamed to sit down and let women do the work that men should do. Now, let us hear from Paul again concerning the woman. (Eph. 5:23): "For the husband is the head of the wife, even as Christ is the head of the church; and He is the Savior of the body." This clearly teaches that the woman is to be willing to be taught and to do her work in the church in comparative silence. Read from the 5th chapter of Ephesians and twenty-third verse to the conclusion, and see if it is not made clear as to woman's work in the church. The woman is the strength of the church today and will likely always be. The Second Epistle of John was written to a woman who had shown marked distinction. There were noble women whom Jesus loved for their service to the Lord. After His resurrection He appeared first to Mary Magdalene

and she taught the other disciples that He was risen from the dead. Jesus loved his mother, the daughter of Jairus, Dorcas, the woman of Samaria, Mary the Mother of Mark the evangelist, Mary and Martha, the sisters of Lazarus; all these our Savior loved and their lives play a great part in making of the great Book of books. Paul the apostle greeted many women in his Roman letter. He speaks of Priscilla and of Mary, Jania, Tryphena, Tryphaso, who labored in the Lord, of the mother of Rufus and of Julia, and of the sister Nereus. All these he named were servants of the Lord and labored in His vineyard; though they were not preachers, yet they were teachers. It is not wrong for the women to speak in the church because the inspired writer on one occasion asked them to keep silence in the church, neither is it right for them to become evangelists because at one time a woman prophesied in the church. Women make splendid teachers in the church, but they are not supposed to preach or usurp authority because they can teach.

There are immortal names of women that flash like sunlit jewels from the pages of history and from God's Holy Word. There is the name of Abigal the peacemaker, Bathsheba, the mother of Solomon and Elizabeth, the mother of John the Baptist, Sarah, the companion of Abraham, as he began his life as a leader, and Rebekah, the first love of Isaac. There is Hagar, the mother of the Arab nation. There is Leah and Rachel, Miriam and Ruth. There was Hannah, the mother of Samuel. All these are the splendid heroines of history and sacrificed for the Kingdom of God. They were not queens nor great leaders, but were faithful to the trust committed to their keeping.

The names of women appear in history from the earliest down to the present time. There have been prophets, queens and leaders of armies and those who attained distinction in every walk of life and those who climbed the ladder of fame.

There are legendary heroines of antiquity. Women who suffered martyrdom, eminent poets, those famous for their beauty who have inspired great men. Great women leaders, artists, sculptors, missionaries, authors, sweet singers, founders of schools and hospitals, great reformers and philanthropic pioneers. Women have occupied almost every station in the world, of any importance. Women have led armies to victory, but only a few of them. She was not created for the leadership of the army nor for the private soldier on the field of battle.

WHERE THE WOMAN IS QUEEN

She is the greatest queen in the home. She wields a more powerful influence in the home than anywhere else. Her power is when she whispers into the ears of a baby in the cradle and not when she rides at the head of an army or speaks to senates. Rossi of Italy was a great sculptor, but the mother of Abraham Lincoln was a greater one when she moulded the young life of the boy who was to lead a nation to victory. She prepared him for a task that she could never have done herself. Rachel Van Pool of Holland was an artist of renown, but the mother of Robert E. Lee, as she ministered to the budding soul, threw upon the canvass a living model and one that cannot be dimmed by time nor erased by misfortunes. Woman cannot take man's place successfully, neither can man take woman's place. They may exchange in some instances but in only a few will they succeed. Man has the stronger and firmer frame and the woman the more delicate tendencies and sympathies, more refined tastes, gentler affections. Man was created for hardships in the field or at the desk; but woman will endure more at the bedside of sickness and without complaint.

Woman cannot take her place, successfully, by the side of man in the political field. There may be a few who succeed, but it is not her field of labor. Woman has been given her

privilege at the ballot box, but it is doubtful as to whether she keeps it or not. It was argued that woman would drive all evils from our land if she be allowed to vote. Since she has been given her right, the high standard of womanhood has been lessened. The real mothers of our land will take but little interest in the political field. The home was made for the true mother and the true mother made for the home.

THE QUEEN OF THE HOME

I believe that woman is the queen of the home. She has a charm in her sphere of labor. She wields more power toward the uplift of the nation and country at the cradle than at the ballot box. She moulds the public mind more effectually by her kisses on the baby's dimpled cheeks than she ever will in the halls of Congress. She has swayed the world more by the rock of a cradle than she ever did or will by a vote at the ballot box. She has more power in prayer, with a lisping child at her side influencing it for good, than she can ever hope to have by lifting her voice in the Senate chamber. She can build ideals for a continent, better, in the mind of childhood, than she ever can by marching to the capitol of a nation one hundred thousand strong. The defense of a nation is its homes, for the home is a greater defense than all the standing armies combined. Destroy the home and you will destroy the nation. Write "Neglect" upon the home and you may write decay upon all of our institutions. The only safety we have is in the culture of our citizenship and our citizenship is trained at home. Let woman take her proper place in the home and our institutions will upward rise.

Woman has a beautiful mission. Let her delve into literary and scientific study, for she is not only capable of receiving but is entitled to receive the highest degree of intellectual and religious culture. Solomon, the brightest intellect of the ages, saw women at her best in the home and pronounced

the highest encomium upon her as a loving, affectionate wife. "She openeth her mouth in wisdom and the law of kindness is in her tongue. She observeth the conduct of her household and eateth not the bread of idleness." The field of woman's usefulness is as wide as that of man. She sways a scepter over the world, but it is one of gentleness and love. She rules in an empire of meekness and man bows at her feet. She has walked through all the isles and avenues of learning and has touched the golden harp of song with her gentle fingers. Woman, to be her true self, must be appreciated, adored, and honored by man; this she can only be by remaining at home in her proper sphere. Man does not and will not respect woman out of her proper place, but in her place she is always respected. Wherever woman is not honored we do not regard that nation as civilized. She was the last and crowning act of the drama of creation. She is the life and spirit of all true and genuine civilizations, from the first to this present time.

"Last came a female form, more soft, more fair,
And Eden smiled to see the stranger there;
Then tones of joy from harpes seraphic rung,
The stars of morning in their courses sung;
Earth echoed back a shout of grateful love,
From every valley, cavern, stream, and grove.
Man, filled with praise, in solemn rapture stood,
God bowed to view His work and God pronounced it good.

Woman has passed through rude barbarisms, but wherever she has been freed, she has come forth living and to live, conquering and to conquer. Protestantism has been her salvation and redemption and has rescued her from the hand of ruffians in the past, and by it she lives today, and by it she will march on in the future as queen of human hearts and mistress of the destiny of humanity. Those who have made distinction in the moral and religious world have been

the offspring of good mothers. It is essential that the motherhood of our nation be educated and highly trained that the world may be blessed by good citizenship. She stands at the very beginning of good government. Her life is moulded in the very constitution of every nation and empire. The words she whispered into the ears of childhood have been treasured and kept and nourished and at last returned to the world through the halls of Congress or in the impassioned debate of the Senate. The true mother lives in the child long after her lips are dust and her form decayed. No one can estimate the worth of a true mother to the world. The influence of her words have guided many a bark on the rough and tempestuous sea of life. Her words have guided erring feet into paths of righteousness and pointed the weary to a place of rest at Jesus' feet. Her songs are remembered when the child has grown old and feeble with the weight of years. Her prayers are a perpetual monument to the one for whom they were uttered. Whatever man may achieve in this life, he must give a great portion of the honor to his mother, that trained him for duty's call. Her worth to the world cannot be over-estimated. Woman will adjust herself in the affairs of life and seek that place that is hers to occupy. All honor to the devout Christian mothers of our land and let us crown her as queen of the home. Her destiny will be glorious. May the blessings of our Father above rest upon her and her mission among the peoples of the earth. Get under the blood of Jesus and be content with the great mission God sent you into this world for, and give your service to the King of kings and Lord of lords.

Who Are Called and Who Are Chosen?

"For many be called, but few are chosen." (Matt. 20:16).

There are many, perhaps, who do not understand the meaning of the Bible in such a passage as the one just quoted. They do not stop to think a moment. We can only understand the Scriptures by rightly dividing the Word of God. If one passage seems to perplex us, turn to another one and see by comparison what the meaning is. There are many who are called, for all the world is called to work in the vineyard of the Master, but only a few are chosen, for only comparatively few obey God. Those are chosen who do God's will. Christ died for all, as is said in (II Cor. 5:14, 15): "And that He died for all."

The whole world is invited to Christ, as we find in the eleventh chapter of Matthew and twenty-eighth verse: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Not one people or nation, but all who labor and are heavy laden, are invited to come. It means all mankind. Life in Jesus is upon condition that those who want Him will come to Him. Jesus died for all, but those who will have salvation must come to the Savior or they will not have it. The Gospel must be obeyed before anyone can have life eternal. He has never promised to save anyone only on the condition that is given in His Word. His blood was shed, and in order to get under that blood one must obey the Lord. The wedding garment must be put on, or the feast cannot be partaken of, as we find in (Matt. 22:12-15.) Faith, repentance, confession, baptism, and a Christian life is that wedding garment. Without these no one can hope to attain unto eternal life. God has not chosen a certain few to be saved and a certain few to be lost.

FOREORDINATION IS BIBLE DOCTRINE

Foreordination is Bible doctrine but we must know what

is meant by this word or term. Some men are forordained to a certain task or work, there is no mistake about this. But because they have been foreordained to do a certain thing is no reason that they are foreordained to go to hell or to life eternal. Judas was chosen to do a certain thing but he fitted himself for that very work. God did not decide to damn Judas without a cause. In fact, Judas will not be damned because he denied the Savior, for he did no worse than Peter did. Judas will hear the Gospel in the spirit world, for he did not hear it here in this world. Every man must hear the Gospel, and if he never had a chance to hear it here he will in the spirit world. God never used a good man to do an evil man's work, and he never used a bad man to do a good man's work. God uses men for what they fit themselves.

No one is, nor ever has been predestinated, to have eternal life, except by obedience to the Gospel. If God foreordained one part of the human family to go to glory and another part to go to torment, then He is a partial God, is He not? God says that He is not a respector of persons, at least, we find it in His Word. If He condemns some and saves some without their having done anything to be condemned or saved for, it does look like He would be a respector of persons? (Acts 10:34.)

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son" (Rom. 8:29.) God, foreknowing the plan of salvation and that some would accept it, said that they should be conformed to the image of His Son. Those who are predestinated and called are those who obey the Gospel. They are justified and will be glorified at last in His presence. One man can accept the Gospel as well as any other man. Those who want salvation can have it by accepting Christ. No one can stand justified in His presence, only by doing His will, through faith in Him.

No one is forced to serve God, for he would not be a free moral agent if he were. Every man has the right to choose the path that he travels in. If he chooses the road that leads to life, happy is he, but if he chooses the way that leads to destruction, then he is responsible for his own sorrow. We are admonished to be faithful unto death. There are pitfalls along the way. "Who shall separate us from the love of Christ, shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword." (Rom. 8:35.) "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38, 39.) All these things cannot separate us from the love of God; but a man can separate himself from the love of God. Of what use would it be to admonish men to faithfulness if there is no way for men to fall away from God. A crown is promised to the one that will continue to the end of life faithful. We must look into the "perfect law of liberty" and continue therein. We are admonished to not be forgetful hearers of the word but doers of it. The individual can come to God by faith, repentance, confession and baptism, and remain in the kingdom by a Christian life. Now when he ceases to do these things will he not cease to be in the kingdom? This doctrine of once in grace always in grace is a dangerous doctrine and is of the devil and out of harmony with all that God ever said in His Word. In (Gal. 5:4): "Ye are fallen from grace."

The Scripture could not be more plain that it is in the above sentence. If obeying the Gospel brings one into Christ, then disobeying it will get him out of Christ. God has voted for you to be saved and the devil has voted for you to be lost; now which way will you vote, sinner? It all depends upon how the man votes, whether he is saved or lost. God will

never damn a man who serves Him and he will never save a man who will not obey Him. All men have the privilege to serve God, for Christ died for all. There is a welcome for all in the Father's house. He will never refuse one that comes to Him. Can you imagine anyone being lost who has sincerely repented and come to God and then continued faithful to the end? Can you think of one being saved who never served the Lord or obeyed the Gospel?

Paul was foreordained to preach the Gospel and he had to preach it. No one can deny foreordination, for it is taught in God's Word. But there is a difference between foreordination and foreknowledge. There is also a difference between a man being foreordained to a certain work and being foreordained to life everlasting. We are told in (Eph. 1:4): "That the apostles were chosen in Him before the foundation of the world." They were foreordained to preach the Gospel and not one failed to do what he was foreordained to do. But let us see what Paul said of himself. (I Cor. 9:27): "But I keep under my body, and bring it in subjection: lest that, by any means, that when I have preached to others, I myself should be a castaway." So we see that Paul could be a preacher and foreordained to preach and yet he could be lost. God did not make him be saved because he preached the Gospel. He had to watch himself just like any other man has to watch, to stay on the right side. A few men have been foreordained for certain tasks in this world, but after carrying out the task that the Lord assigned them, they can be damned. God hated Esau and loved Jacob, but God did not hate Esau to damn him forever and he did not love Jacob to save him forever. He loved Jacob because he was the best-fitted man for God to use and God knew he would be. God had a great purpose in loving Jacob. God was preparing a nation and people to bring Christ into the world that even Esau might have a Savior. God used the one that He

knew was best suited for the purpose. God did not damn or save either one of them. Each man had his own responsibility.

God loved the Jewish nation, and it was elected, but God did not save the Jews because they were elected. He used them to bring Christ into the world and that was all. We are told in (Isaiah 45:4) that Israel was His "elect," yet Israel was divorced from God as we find in (Jer. 3:8.) Now, if God says that Israel was his elect and then tells us that He divorced her, can we not see at once that election does not mean eternal salvation? Every man must accept the Gospel and be saved or he can reject it and be lost. We are free moral agents and are left to act for ourselves. In (John 1:11) we are told that "He came unto His own and His own received Him not." This was the elected Israel that would not receive Him. We find Christ speaking in (Matt. 8:12): "But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." This was the Jewish nation He was talking about. Paul tells us in (Rom. 11:8): "God hath given to them the spirit of slumber," he was talking of the Israelites, for he told us so in the seventh verse. In (Matt 11:28) we are told that He has invited all to come to Him. In (John 5:40) we have this reading: "And ye will not come to me, that ye might have life." We see here that everyone has the power to come to Jesus. Now let us read in (II Peter 3:9): "The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance." This settles the question of being elected to life eternal and being foreordained to go to glory. This tells us that God is not willing that any should perish. If He is not willing that any should perish, He has not decreed that any man should be lost. Now turn to (Rom. 8:29-39) and read, and we find

that there is predestination taught in the Book, but not the kind that we have so often heard about. It is predestination to a certain work or task and not to eternal salvation by any means. The man who sits down and waits for God to save him, will some day wake up to the fact that he is lost. God wants men to serve Him, and they must serve Him if they are to be saved. Get it out of your head that God is going to save you whether you want to be saved or not. You have to do the coming to Christ. Read (Rev. 22:17): "Whosoever will, let him take the water of life freely." This means anybody in all the world can come. The man has to do the coming. God won't force him to do it.

If you have been waiting for God to save you without your obeying the Gospel, wake up and come to Jesus and He will save you. Jesus has done all He will do for you until you come to Him. Don't risk one more minute away from Christ. Come, sinner, come to Him now.

Adam as He Came from the Hand of God

"And so it is written (I Cor. 15:45) the first man Adam was made a living soul; the last Adam was made a quickening spirit."

Only two men from the beginning until now who have been worthy of being called "man" in the true sense of the term "Man." Adam was a man before he fell and Christ was a Man. They are the only two sinless creatures that we know of in the world.

In the beginning God made man and set him over the works of His hand. He gave man power over all that was made, and when He said that He gave man authority over all His works He meant dominion physically, mentally and spiritually. "So God created man in his own image, in the image of God created he them; male and female created he them. And God blessed them and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:27, 28.) Man was the superior of the elephant and lion in physical make-up, for he was large enough to be their superior. He was great enough to have dominion over the earth. Adam was between eighteen and twenty-seven feet high when God made him. Adam lived to be nine hundred and thirty years old. His age was out of harmony with our size at the present time and we notice that man's age gradually decreased all along until he has gotten down to where he lives to be only about fifty years old on an average in America and less than that in the world at large.

Now look to (Deut. 3:11): "For only Og, king of Bashan, remained of the remnants of giants; behold his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man." Now, this is Scripture and goes to show that this man was thirteen feet

and a half high, if a cubit was eighteen inches. Some make a cubit twenty-two inches. This was two thousand five hundred and fifty-three years after Adam. A man's height now is about five feet and nine inches on an average. If men decreased from Adam to Og in the same proportion as he did from Og to Christ, then Adam was at least twenty-five feet high. Where is evolution? It must get out of the way forever, for such a theory is entirely exploded. Men fell and started downward instead of upward. When man fell the earth began to bring forth briars and thorns and thistles as a token of man's sin. (Gen. 3:18): "Thorns and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field." Sin has brought man to where he is in this world and he continues to indulge in sin. If it were not for sin man would go back to his normal size. Man gradually grew weaker and died earlier. Man eats and stuffs now until he kills himself. He uses tobacco and he knows it will kill him. Tobacco is a curse to man and was made for no other purpose than to curse him.

We notice by the text that the Book only refers to Adam as the first man and Christ as the second and all those living between these were not called "man" in the true sense of the term.

We can readily see that the human race is not what it once was, but we are to see later on that it has the right to go back to God as sure as it came away from him. Think of man walking in his original beauty and glory amidst the flowers of Eden's splendors, unmarred by sin and untouched by crime. The wild beasts were his companions and he was not afraid of anything on earth. He did not shudder at the approach of the lion for he was supreme in the physical realm as well as the intellectual.

"God said honor thy father and mother that thy days be long upon the land which the Lord thy God giveth thee."

(Ex. 20:12.) To honor thy father and mother means more than to say that we honor them; it means to obey God. When a man honors his father and mother he obeys God in His Word. Now why would this make his days long upon the land? It is because he has to quit sin to honor father and mother and when he quits sin it adds years to his life. If two generations would quit sin and live close to God, the third one would live to be three times as old as men live now. When the world learns that sin mars life and causes untimely death it will begin to live closer to God. Sin saps the physical man as well as the intellectual. When the mind is in sin the memory is bad. You never saw a degraded sinner whose memory was good. The physical body of the sinner grows to be nervous and when it does it is ready to fall down.

The animals have retrograded the same as man, for they had to stay in harmony with man. Skeletons of the great mammoth have been found to be sixty-five feet long; there is no animal today anything like this size. The elephant has become smaller down through the ages. The horned toad that is found on the plains of Texas once weighed a thousand pounds and now it is not over seven inches long. The bones of man found, that lived three or four thousand years ago, are far greater than the bones of man now. It shows that he was three or four times the size that he is today.

Now let us notice what the Bible says about giants. In (Gen. 6:4) we are told that there were giants in the land. A giant means more than a common man. We also learn of giants in (Deut. 2:10,11.) They were of great stature and size. Again we hear of these great man in (Num. 13: 32, 33.) They were men of great stature and we are furthermore told that the common men looked like grasshoppers in their sight. They must have been quite large for common men to look like grasshoppers before them. Someone might ask, "Why were not all men the same size?" Some grew small more

quickly than others. Read (Joshua 13:12, 13), (Joshua 15:8), (Joshua 17:15), (Joshua 18:16). In (Judges 16:3) we learn of Samson, a man of extraordinary strength, and we must conclude a man of great size also. He carried away the gates of the city, posts and all. These gates were iron, and posts of iron and weighed thousands of pounds no doubt.

In (I Samuel 17:4) we learn that Goliath was a man over nine feet high. It plainly says he was six cubits and a span. We are taking that a cubit was eighteen inches, but it is more than likely that a cubit was twenty-two inches. If the cubit was twenty-two inches instead of eighteen inches, then Goliath was eleven feet and four inches instead of nine feet four inches. A span was four inches. Og, king of Bashan, mentioned in (Deut. 3:11) would be sixteen and one-half feet high if the cubit were twenty-two inches. But we are taking the minimum so we are sure of the measurements. Now let us look for a still greater man in (II Samuel 21:16-21.) In this we learn of Ishbibenob, whose spear weighed three hundred shekels of brass. This was more than three hundred and fifty pounds. Think of a man able to use such a weapon and run in warfare. He would have to be of enormous size to do such a thing. Now we read in the nineteenth verse of this same twenty-first chapter that a man named Elhanan, and find that the staff of his spear was like a weaver's beam. We find that the weaver's beam was more than twelve feet high. Again we learn of a man of great stature in the twentieth verse of this same chapter. He had six fingers on each hand and six toes on each foot, twenty-four in number. Can we imagine him anything but a man of great height and strength, a giant? Besides, the Bible says he was a man of great stature. We must believe the Book at just what it says.

Is not all this positive proof that the theory of evolution is wrong in every sense. Evolution is infidelity in every way

and from every angle; it disbelieves the Bible. It sets at naught the story of creation as recorded by Moses. It denies all the facts we have presented by the Book, in this volume. Evolution is an off-shoot of infidelity and in a roundabout way denies God and all He has ever done for man. It makes no difference whether you are a theistic evolutionist or anatheistic evolutionist, both are contrary to the Bible and the end is the same. Is it not strange that those who insist that their ancestors came from the animal realm would not step down and out of our pulpits or organize churches of their own, where all who believe such nonsense could go to worship the unknown God, instead of trying to stay in the pulpits where sensible men and women are, who believe God's Word in its fullness. An evolutionist is a doubter to begin with and soon runs into atheism of the strongest kind. Man did not come from the lower animals, but he was made a far superior being to what he is now in physical makeup. He came down with his first sin and continues to come down, where he is still sinning and blighting his body. Man came down and he can now go back as surely as he came down. Man can have a strong body if he will let sin alone, but if he will not let it alone then he must continue to go down grade. Jesus Christ is the second Adam, and through Him all men can go back to Eden as surely as they came away from it.

Some would ask if Christ were any larger than man today. Jesus Christ was of medium size, for He had to come in the form of a man and the size of men He desired to save from their sins. He was made like him and therefore He must be about the size of man. He was our example and was to lead us. He was tempted as we are in all things, yet without sin. He would not have been regarded as man if He had come in an enormous size, after man had retrograded and fallen so low. As Adam was of great size when he was created it was necessary that Christ, the second Adam, should

be the same size as the men who lived on the earth when He came to save them. Jesus Christ was a quickening spirit, and came to save man from his sin and bring him back to Eden's splendor, if he desired to come back.

The question might be asked, is there no balm in Gilead? Will a man be a weakling always? Is there no remedy? Yes, man need not remain a weakling always because he is one now. He can go back to his former self, if he so desire. If the human family would follow Christ in His teaching, it would go back to its former strength, age and stature. Jesus Christ is the only remedy for man today. He is the second Adam and in Him we can reach our former glory. The human family is not growing weaker and smaller now. The race is on the upward trend, and if it will continue it will reach its former self in Christ the Lord. Children born today may reach the age of one hundred and fifty years. It is not impossible nor unlikely for them to do so. The average life of man has increased during the past twenty years. Man decreased until Christ, when the remedy was given, and then he stood still for centuries, until Christ's teaching could have its effect upon the human family, and now man is going upward faster than he has ever gone since Christ came upon the earth.

If you want to be a real man follow Jesus Christ. No one can be a real and true man unless he does follow Jesus Christ. It is impossible to be a real man out of Christ. Jesus came to this world to increase the physical man, mental man, and spiritual man also. What wonderful creatures we could be if we would give our bodies to Christ and live and move in Him all the time. Sin will hold any human being down. Men and women cannot be their real selves unless Christ is made a part of their lives. He should be taken into the life and let Him lead in all that we undertake to do or be in this world. He will be our strength when our own shall fail us.

There is only one way to explain the Egyptian pyramids or monuments. There has long been inquiries about their being built and scientists have tried to explain how it was done, but never gave any satisfactory explanation. Men physically stronger and greater than we are now, built the pyramids. There is no other way they could have been built. The great men of old built these great structures. There are many things that doubters could learn if they would go back and take God's Word for just what it says. There is not a mistake in all the Book. Those men that were from twenty to thirty feet high could build such structures, and only men of such stature and strength could build them. Take men the size they are now and there is no way to explain the building of the pyramids of Egypt. Man could not build such structures in his present weak condition. When once man realizes that he is capable of rising to greater heights he will cling to the Christ that can bring him back to the splendor of his Eden home.

Recently there was found in New Mexico an apartment house with one thousand rooms, built of stone and cement, and in it great stairways. It was unearthed in one of the canyons, or partly unearthed. It was built in the centuries now sleeping. We consider an apartment house now of 250 rooms an enormous thing, but this had one thousand rooms. No man knows the age when it was constructed, but it was many centuries ago.

Young men, if you will be men today you must be aroused and start for the goal ahead. You can be men now by obedience to the Law of God, even though you are not as large as men once were physically. You can be men in the true sense of the term, in morality and Christianity, and in the generations to come your posterity will be as men once were. No man can be a true man unless he cares for his physical body as well as his intellectual body and spiritual body. You

cannot indulge in sin and be a man. The average life of the man who drinks to excess is thirteen years. The average life of the moderate drinker is thirty years, and average life of the total abstainer is, in America, fifty years. I want to correct the above statement when I said "drink to excess," for any drinking is to excess, whether it be little or much. I used it in the common acceptation of the word. Now if it makes this much difference in the life just in drinking alcoholic beverages, how much difference would it make if we were careful in all things we eat and drink. This goes to show man could attain to the age he once did if he would only allow himself to do so. Man can walk close to God as he once did in the early morning of the world when the dews hung fresh upon Eden's splendor, among the bursting buds of hope.

Habits have killed thousands and are killiing thousands right now. Tobacco has had its part in the carnage of human life. Its use is dirty and filthy and shorten's man's life. The cigaret fiend is worse than the drunkard in the way of shortening of life and cursing his race to dwarfs on the earth. It soon shrugs the shoulders and ruins the mind of the user. Test the cigarette fiend on memory and see where he stands. If it will impair memory it will shorten life. The man of the present eats to excess and lives on luxuries to the detriment of his body. Man is intemperate in his hours of sleep. The trusts and combines are greatly to blame for this; they work men overtime and at night and on Lord's Day, never giving them rest. You can't fool nature and you cannot change the fixed laws that govern nature. No man will ever become accustomed to working in the night and sleeping in the day time. The trusts and combines are to blame. Man has to make a living for his family and he feels under obligation to do so, but those who force him to change nature's laws are the ones responsible for the crime. The

world is trying to move too fast, and it is killing men and making weaklings out of them. We should instruct the child about proper food and proper sleep.

There is the dawning of a brighter day when we learn this important lesson of caring for the body. We shall see man again communing with his Creator and touching His hand of love as he did when the flowers waved in the gentle breezes of Eden's bloomed-crowned hills. Man was the crowning work of God's hand and he stood in the rich retreats of that Architect who established the earth and garnished the heavens. He was the work of Him who dug the sea with His hand and upreared the hills by His power. Man came from the intellect that thought of comets and hung worlds out in eternity and sent them whirling and whizzing in their orbits to the ends He Himself only knew. Man looked upon the beauty of the smiling new-born world and heard the music of the angel choirs that sang the first song when the worlds were being cradled in the hand of God. He saw the first rush of the waters to the sea and heard the first song of the bird that sang in the early morning light and was yet wet with dews from the long night of the world. Man was then in his original beauty and strength. When man shall have come back through Jesus Christ he will again live close to God.

Man may say that it would never be possible for him to ever come back to such a physical being as he once was. If man comes back he must come back physically, mentally and spirtually. He cannot come back physically without first coming back spiritually. His mind must get right first before his body can. What would a man be if he should come back physically and not mentally or spiritually? He would be nothing more than a brute. Let us take a piece of human flesh and stand it up; let it be in the form of a man. Give it an eye that will penetrate further than that of the eagle; give it

an ear and touch more acute than that of the wild deer; give it a smell more perfect than the blood hound, and in this statue we have not a man, but an animal. He weeps not at the sorrows of his fellow beings; he rejoices not at the success of those with whom he associates. There is no sign of virtue or honor in his makeup. No tears flow down his cheeks at the grave of human or beast. His gaze is unconsciously at the heavens and adores not a single star on high. The evening sunset has no charm and the morning sunlight on the hilltops wakes not within the soul one thought of a higher power, or the presence of the Infinite.

Spread before him the canvas over which Raphael swept his immortal pencil and no fancy touches his soul from the coloring. There is no beauty there to such a being, for there is no soul within to enjoy. His eye is dull to everything only the outline of the object. But take the man whose heart is attuned to God and whose mind has grown with the body and he sees the sunset with its brilliant splendor. He sees the sea roll and swell. He sees the gateway to another world opened before him. Meadows grow green in the spring sunshine and dewdrops sparkle on every blade of grass. Sunshine kisses every hilltop and laughs in more than mortal beauty. There are flowers that spring up all around him and seem to offer him a kiss from lips divine. Rills and rivers rush to the ocean, and on their fair bosom is the commerce of nations. Such a man sees home and is touched by the prattle and laugher of infant feet and voice. Hands cling to his neck, baby lips touch his, more pure than any saint on earth and more beautiful than that of the fabled gods. These are thoughts of the mind and soul and are only common to the man whose life is attuned to God. If we would enjoy nature and nature's God we must get in harmony with Him.

There is something eternal in man, and something that we cannot see and yet we know that it does exist. The mind

of man is something which operates through the brain. We do not think with the brain, but something beyond the brain that thinks, loves, hates and rejoices. The brain is the medium through which the soul finds expression. The brain is the organ through which we think as much as the veins are mediums through which the blood runs through the body. Man was not born for this world alone, but for a higher and more splendid realm. You can see the object of all other things that live and move, and even the inanimate objects. But if man only lives in this life and then goes out to darkness and nothingness, we can see no reason for his living here. We see why the sheep feeds upon pastures green and know why it lives. We know why the cattle live, but we do not know why man lives unless he lives for a higher realm.

The insect that crawls beneath our feet has a mission; every bird of the forest has an object in life. Then is it possible that man alone has no object in living here in this world? Is he to live and pass off this stage of action and live no more? Scientists have made a fatal mistake when they claim that all things are eternal and yet claim that man is to live no more. If man is to live no more, then for what purpose was he created? Man never has reached his goal here, and if he ever reaches it he must live again somewhere, sometime. This life is not the end of man; we can see that from everything around us. He is not satisfied here below. Wealth does not satisfy him. Honor does not satisfy him. If love is eternal then the one who loves is eternal also. There is only one success for man here in this world and that is; that he live so that he may live again. What do we call success? Is it the man who marshals a few thousand of his fellow men to lay waste and kill a few thousand more helpless than themselves? Was Napoleon successful? After all that he achieved, he was banished to St. Helena in the midst of the sea. His ears caught the sound of melancholy

waves. His eyes gazed wistfully toward his home where millions had lately followed him in his march from victory to conquest and from conquest to victory. He died there and his soul went out on the black billows of midnight darkness to eternity. Can we say that he was successful? The man who stood at Appomattox and received the sword from Robert E. Lee at last was about to die a pauper, only for the act of congress, his wife and children would have been left penniless in a dreary world. Then we find that such is not success.

We are to look far beyond this life for success, and he who fails to do so blindly marches to the end with no hope and without a ray of sunlight in his life. There is little or no meaning to all we see unless there is hope for a life that outshines this one. The mists and shadows here must sometime and somewhere vanish before the presence of One greater than man and more wise than angels. There is a mystery in all there is, but that mystery must at last be explained when the shadows have fled and we have entered upon the road to the real, yet unseen, now.

When Jesus Christ shall reign with us a thousand years he will bring man back to the Eden he once left, except a greater one. We are getting ready for this triumph. As they lived hundreds of years in the past, so shall man live a thousand yearse with Jesus Christ when His perfect kingdom is come. Man must go back to Eden if he once left it. The millenium will be our second Eden, and there man shall go back to his own in it. He will again be great in stature, in mind and spirit. Let us fit ourselves for this great reign of Christ. It is sure to come and we should seek to reign with our King for a thousand years and then reign with Him for ever and ever.

If a man must ever come to his proper place before God he must accept Christ as his Savior. He can now become

great by becoming like Jesus. Let us look to him on the other side to lift us up and point us to the life everlasting, "where we shall know also even as we are known." Then and there again we shall come into our own. It is a wonderful thought that we can go back to our former state in every respect when we follow our leader, Jesus Christ. The teacher of men has given His life as an example to lead us to a more close relationship with God. Let us look for the life yet to come where we shall be emancipated from sin forever and to live in light and not in darkness.

If we expect to be successful and at last reach the perfect life, we must trust the Savior of Men. Jesus was the Son of God. He was the Priceless Gem and we must regard Him as such if we would come into our own on the other side of the river of death. Life is a treasure and should never be considered a drudgery by anyone. It was given to let us fit urselves for a higher life. We should use it for what God intended us to use it. Jesus is mindful of the least of the works of His hand. The hand that guides the star and wandering meteor is the hand that guides the pilgrim's feet amid the snares of this world. The eye that saw the first star shimmer is the eye that sees the sparrow when it falls. The mind that conceived the thought of multiplied worlds is the mind that gave the ant its wisdom. The ear that heard the first sound that broke the stillness and silence of eternity is the ear that hears the ravens when they cry for food. He hears the wandering sinner when he pleads for mercy. The voice that trumpets in the thunder's loud roar is the voice that spoke peace to troubled disciples on Galilee's bosom and drove the tempest from the face of the deep. The finger that writes with the lightning is the finger that wrote upon the sand. The lips that spoke worlds into being are the lips that said, "Go and sin no more." The heart that had the

incense of a million worlds to delight it is the heart that was touched with pity when a sinner cried for mercy. He who guides battling tempests amidst the stars is He Who guides the footsteps of His disciples over thorny paths. He Who lives in multiplied worlds is He Who lives in an atom of dust. He Who holds the sea in the hollow of His hand is He Who created life in a drop of water. He Whose presence is seen in the path of a comet or flash of lightning is He Who shimmered in the star as wondering shepherds gazed upon it. He Whose footsteps shake the globe in the earthquake's shock is He Who walked upon the sea in the fourth watch of the night. He Who threw worlds out into space with His strong arm is He Who cradles the drooping flower. He Who gave the sea its ebb and flow is He Who is seen in the silent dewdrop. He Who shines in the most brilliant star is He Who shines in the thrilling crystal of the mine. He Who toils at worlds on high is He Who helps tiny insects pile high coral reefs at the bottom of the sea. He notices the least of His creation and will He not see man and help him back to an abode with the King of Kings.

God is offering now a place for every man who will have Him. Jesus is fitting up an abode for you; will you refuse Him or will you accept Him? Will you let Christ into your life, that you may be a man and then live forever with Jesus in a home of glory? Iife began amidst grandeur, then fell almost to the level of the brute, was shown a better way by the Gallileean, and man now is offered a way back to God through Jesus Christ. Man can again rise to grander heights than ever dreamed of before, and live forever with the sanctified of God.

Was the Thief Saved?

Many people believe that the thief was saved, and many people believe that he was not saved. We want to look into this and see by the Book if he was saved or not. We must not conclude a thing because we have heard men say that he was saved or that he was not saved. Let the Book answer it and then we will know that we are right in our conclusion when we go according to the Book.

ONE WAY TO BE SAVED

It will be necessary for us to see how many ways there are of salvation laid down in God's Word before we can tell much about salvation. If there are a number of ways to be saved, then the thief might have been saved on the cross, but if there is only one way to be saved and that was under Christ, then the thief could not have been saved on the cross. Let us appeal to the Book to see if there is just one way to be saved. In (Isaiah 35:8) we read "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: The wayfaring men, though fools, shall not err therein." Notice in this verse that the writer calls it "THE way." It is a certain way, not ways. Just one way. The writer is referring to the way of salvation under Christ and he calls it the way. Now let us see another passage. (Jer. 32:39.): "And I will give them one heart, and ONE way, that they may fear Me forever, for the good of them and their children after them." Here the writer says plainly that there is one way. He was talking about the way of salvation under Jesus Christ. Now let us look to the New Testament and hear what Jesus says about that one way: "And I say also unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it." (Matt. 16:18.) There is just one church, not two nor a

dozen, but just one. It is Christ's church. It has a divine head as we find in (Col. 1:18), which says that "He is the head of the body the church." Then there is just one church. It is always referred to as the church when referring to the church in general. He tells us plainly that there is only one chruch in (Eph. 4:4): "There is one body, and one spirit, even ye are called in one hope of your calling." Here the apostle tells us that there is one body, which is the church. Jesus is the head of it.

There is also just one Gospel to preach to get into that one church and to travel in that one way. Let us read (Mark 16:15): "And He said unto them, go ye into all the world and preach the Gospel to every creature." We learn by this scripture that there is just one Gospel to preach, so there can be but one way to be saved and that way is by the Cross of Jesus Christ. There is not only one Gospel but there is one doctrine to preach when we preach the Gospel. Everywhere in all the Book we learn that it is doctrine and not doctrines. When the Bible speaks of doctrines it is always of men's doctrines. It is plural when it speaks of men and singular when it speaks of Christ or the apostles. (Acts 2:42): "And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers." Here it is singular and was speaking of the way of salvation for their doctrine taught salvation. Now we have found that there is one way, one Savior, one church and one doctrine. There are not two ways then to be saved, but just one.

NO SALVATION UNDER THE OLD TESTAMENT

(John 1:17): "For the law was given by Moses, but grace and truth came by Jesus Christ." Here we find that the law could not save in any sense. Grace and truth came by Jesus Christ. It does not look like there was any salvation under the law, does it? Now in (Eph. 2:8) we have this language:

"For by grace ye are saved." It does not say ye are saved by the law but by grace. It takes the Gospel and the blood of Jesus Christ and grace to save a man. One of these alone cannot save but all of them can. The grace of God was not connected with the Old Testament. (Gal. 3:11): "But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith." Here we are told that no man is justified by the law. We must take this for the Book states it, and if we believe the Book we must believe this. Paul says in Romans that both Jews and Gentiles are under sin, in speaking of the law. (Rom. 3:9): "For we have before proved both Jews and Gentiles, that they are all under sin." All were under sin who lived under the law of Moses. We are told in (Rom. 3:20) that "No flesh shall be justified by the law." Let us read again in (Rom. 4:14): "For if they which are of the law be heirs, faith is made void, and the promise made of none effect." Paul says we cannot be heirs by the law, for it would make faith of none effect. In other words, Jesus died in vain, if we can be justified by the law. The law was to bring us to Christ, where we could be justified by faith in Christ. In (Gal. 2:16) we find that "No flesh shall be justified by the works of the law." In (II Cor. 3:7) we find that the law is called death." For if the ministration of death written and engraven on stones was glorious." If it was death, then there is certainly no salvation in it. There was no Holy Ghost under the law. Read (Gal. 3:1-5.) Paul says that if the law could have given the promise of life that righteousness would have come by the law. (Gal. 3:21): "For if there had been a law given which could have given life, verily righteousness should have been by the law." The law then could not give life, for it had faults, as we learn in (Heb. 8:7.) "For if the first covenant had been fruitless, then should no place have been sought for the second." If there were faults in the law then we

know that it could not give life or salvation to anyone. Christ's death could not save a Jew until that Jew accepted the Gospel of Jesus Christ. The law only brought us to Christ, where we could be saved in Him. (Gal. 3:24, 25): "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith, but after that faith is come, we are no longer under a schoolmaster," and then in the 26th verse of this same third chapter of Galatians we are told: "For ye are all the children of God by faith in Christ Jesus." We find then that the law could not save anyone. God was only training a people for the coming of Jesus Christ and was not saving anyone until Jesus came. All the family of man must be saved through Jesus Christ from Adam until the end of time and not one will be saved out of Him. There is only one way of salvation and so al must be saved through Jesus, or not be saved, at all. Th old law was a yoke of bondage, as we find in (Gal. 5:1-4.) We are told of the Gospel of our salvation in (Eph. 1:13) but we nowhere in all the law have it said that it is law of our salvation. Here in this passage it is settled forever. (Titus 2:11): "For the grace of God that bringeth salvation hath appeared to all men." It never did appear before, but Paul says that it hath now appeared and it bringeth salvation. Jesus introduced salvation to the world and it never had it before. Life eternal was not promised in the law anywhere. The law could not save for it was only a shadow. (Heb. 10:1.)

We will now find where salvation is found. (I Peter 1:9-12.) We shall only quote (I Peter 1:10): "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you." The prophets then did not have this salvation that we have. We are redeemed by the blood of Christ. (I Peter 1:18.)

THE THIEF DID NOT ASK TO BE SAVED

The thief did not understand the kingdom of Jesus Christ in the least. He was a thief and had been stealing men. There was only one kind of theft that a man could be put to death for and that was stealing men, or a man. (In Ex. 21:16) we are told that death was the penalty for the man that stole a man. He was a malefactor showing that he did steal males. Now in (Exodus 22:1-4) we find the penalties for the lesser thefts. The thief did not understand the kingdom of Jesus Christ, for he was a thief; Jesus' disciples that had followed Him for three years did not understand His kingdom and how could an ignorant thief understand it? His disciples continually asked Him if He would restore the kingdom to Israel? They thought it was an earthly kingdom and so did the thief. He never dreamed of any kingdom but an earthly one, and that is what he asked Jesus to do for him, was to let him live with Jesus after Jesus had established His earthly kingdom. The apostles did not understand His kingdom even after He was risen from the dead and how could we expect that the thief understand it. (Acts 1:6): "When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel." This shows that His disciples thought that it would be an earthly kingdom and that He would reign on this earth. Jesus told His apostles before His death that He had many things to say unto them but they could not bear them now. (John 16:12.) Do you suppose that the thief could stand more than the apostles could stand?

JESUS WAS NOT PREACHED BEFORE THE CRUCIFIXION

He told His disciples not to tell any man that He was Jesus the Christ. Jesus could not be preached until His blood was shed. Jesus could not forgive eternally until His blood was shed. Jesus could forgive sins but it was only temporarily and not eternally. His blood must be shed before there was

complete remission of sins. In (Heb. 9:22) we learn that without the shedding of blood there is no remission. So the blood of Jesus had to be shed before he could eternally save the thief on the cross. He was still under the law and could not save eternally anyone. Jesus did forgive sins in this world but he only forgave them for the time being and not for eternity. Every time He forgave sins He also healed the body as well. Such is not the cast today. He did it then to show that their sins were forgiven but He did not forgive sins as He forgives sins today under the New Testament. Jesus did not tell His disciples to go into all the world until after His death and resurrection. The Gospel could not be preached in its fullness until after His death. He did tell them to go to the lost sheep of the house of Israel, but to no others. After His resurrection He commissioned His disciples to go into all the world and preach the Gospel to every creature.

PARADISE

We find in Luke 23 chapter and beginning with the 39th verse, an account of the conversation between the thieves and Christ on the Cross. In the 42nd verse the thief said: "Lord, remember me when Thiu comest into Thy kingdom," and Jesus said unto him, "Verily, I say unto thee, today shalt thou be with me in paradise." The thief thought that Jesus would come from the grave but he thought that He would set up an earthly kingdom; he did not know that the kingdom of Jesus would be a heavenly kingdom, for the disciples did not know that at that time. It is absurd to contend one minute that the thief was saved or even asked to be saved. All he asked for was that he be allowed to come back and live with Jesus when His earthly kingdom was established. The thief wanted to live right here in this world with Jesus and asked Him to allow him to do it. It is folly to presume that the thief knew more about the kingdom of Jesus than

the apostles knew. Jesus could not save him under the Old Law, for it did not give life or promise of life. Paradise is mentioned in (Luke 23:43) and (II Cor. 12:4) and also in (Rev. 2:7.) We now want to see what is meant by the word paradise. Jesus thought so little of it that He never mentioned it but this one time, and then it was to the thief and with no thought or reference to eternal life.

The word has a varied meaning, the same as heaven has. It means a forest or park, place of rest, grave, church, Eden, and various other meanings. Jesus used it with reference to a place where all the departed spirits go at death. Paul used it with reference to a place free from the encumbrances of the world, out and aloof from where there was bother from the things of this temporal world. In (Rev. 2:7) it is used with reference to the church. In none of these passages does it mean the eternal kingdom. Jesus did not save the thief, for he had not yet prepared that eternal home for the redeemed.

Let us look to the Gospel by (John 14:2): "I go to prepare a place for you." Jesus is yet preparing it for us and when it is finished He will come to receive us to Himself. The thief would have to be waiting yet if Jesus had saved him then. When Jesus told him that He would be with Him in paradise, He meant just what all the Jews understood by that word paradise, and that was "A Garden." The rabbis taught at that time that it was a garden. They never taught that it was the final resting place for the righteous, and Jesus used it very likely with the meaning that the rabbis attached to it. The thief had only the popular belief and he was answered by the Lord in the meaning best understood to the thief. It is out of the question to think that the thief knew anything about salvation in Christ. Paradise meant to that thief shelter and rest; just the opposite to the hours of agony

on the cross. Paradise appears nowhere in Jesus' direct teachings and we must conclude that it is symbolic.

BOTH THIEVES REVILED HIM

In (Matt. 27:43, 44): "He trusted in God; let Him deliver Him now, if He will have Him: for He said I am the Son of God." The thieves also, which were crucified with Him, cast the same in His teeth." This shows that both thieves at first railed on the Christ, but one of them thought after awhile that he would like to live with Jesus in His earthly kingdom, and so he asked for the Christ to remember him when he had set up the earthly kingdom that the thief thought He was going to set up. Both thieves cast the same in His teeth that the scribes and elders cast. In (Mark 15:32): "And they that were crucified with Him reviled Him." We have the plural used in Matthew and also in Mark, showing that both these thieves reviled Him the same as the scribes and elders did. One thief then in the last moments said to Him that he wanted to live in His earthly kingdom that He would set up on earth.

JESUS DID NOT GO TO THAT ETERNAL KINGDOM WHEN HE DIED

He said to Mary after He was risen from the dead in (John 20:17): "Touch me not; for I am not yet ascended to My Father; but go to My brethren and say unto them, I ascend to My Father, and your Father; and to My God and to your God." If He had not ascended to Glory then we know that he did not mean that glory world when He told the thief that he would be with Him in paradise that day. The good and the bad went to the same place. Let us read in (I Samuel 28:1-5) we find that Samuel told Saul that he and his sons would be with him that day. In the 31st chapter we find that all died on the morrow. Saul was bad and Samuel was good, so they went to the same place at death, just like

the thief and Christ went to the same place and it was not glory, either.

PREACHING TO THE DEAD

Jesus no doubt preached to that thief in the spirit world that same day that they were crucified on the cross, but Jesus had to die before He could preach a full Gospel. (Heb. 9:16, 17). "For where a testament is there must of necessity be the death of the testator, for a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." This shows that Jesus had to die before He could save anyone. Now when He died He could then preach to the departed spirits which he did (I Peter 3:19): "By which also He went and preached unto the spirits in prison." It was while His body was in the tomb that Jesus did this preaching. He may have preached to the thief then or He may not have preached to him, we have no record of the thief hearing the Gospel anywhere. We have given this scripture to show that Jesus did not go to glory while His body was in the tomb.

THE CONCLUSION

We have found that there is only one way to be saved, and that way is under the Gospel after Jesus' blood was shed. We found that there is only one Gospel to preach. There is only one doctrine to preach in that Gospel. One Savior for the world to be saved by and that is Jesus Christ. That there is only one church and it was established by Jesus Christ. We also found that no one was saved under the Old Testament. That the thief did not ask to be saved. That Jesus Christ was not preached before His death on the Cross in fullness. We found that paradise does not mean the glory world, but was used at that time with the thought of the Garden of Eden or rest, that the word has a varied meaning. That both thieves at first railed on Jesus and afterward one of the thieves asked for a place in His earthly kingdom. That the

thief did not understand the kingdom of Jesus for the apostles did not understood it, after His resurrection. That Jesus did not go to glory when He died, or while His body was in the grave.

With these facts before us does it seem like the thief was saved or even asked to be saved? There is not even a hint at the saving of the thief on the cross. The sectarian world tries to believe he was saved but cannot produce one single sentence in the Scripture to prove it. The thief had to hear the Gospel before he could be saved. It will be necessary for all to hear the Gospel before they can be saved at last. There is no way to enter that land of life and glory until the Gospel is heard and obeyed. Every man will have a chance to hear and obey it, but there was no such a thing as man hearing it before the Blood of Jesus Christ had been shed on the cross of Calvary. The Gospel is now preached in its fullness and all can read and understand it if they will. Sinner, it is time you were giving your ear to the Word of God and listening to the message that God has for you. Do not wait until the last moment to be saved. Use the oportunity you have for obeying Christ and His Word. May you hear His pleading and give your life to the Savior divine.

The Origin of the Red Man

We are going to tell you something about the origin of the red man, but to do this it is first necessary to tell you something about the origin of the other races. In the beginning God made man from the dust of the earth and placed him in the garden of Eden. Man was white when God placed him in the Garden of Eden, or rather, he was very red. We would call him white. White represents sinless man. He came from the creator, Who was sinless, and man was in His image. There is a difference in the bones of the races of men. It is said that all bones found before the flood represent the white race of men. This shows that all men where white before the flood. Adam means rosy red. He was the very picture of health when He was made. Adam means rosy red, or full of health. Adam also means of the earth, or earth-born. Man in his origin represents man saved at last, for he represents white. Man is to be saved by the blood of Jesus Christ and he must be white. (Ps. 51:7.)

White is the foundation of all colors. Trace any color back and it runs back to white in its origin. Trace all races of men back to their origin and they will run back to the white man. The white man is then the origin of all the races in the world. He is supreme among all the nations of the earth, and will ever be, for he is the origin of them all. Man will be sinless again sometime, somewhere. Read (Rev. 19:7, 8.) It tells us that the church shall be clean and white, and that the fine linen is the righteousness of saints.

We have heard much about where the black man came from. Books have been written about the origin of the black man, and some very shameful things have been said about him. Some have thought that the black man did not have a soul, and some even to this day believe that he has no soul. The black man has a soul the same as the white

man and is a human being like the white man. He has his likes and dislikes the same as we have. His emotions are the same as the emotions of the white man. He is capable of being brought to a high civilization and made to love and honor God. The black man has some wonderful traits in his make-up that some white men do not have. Many have thought that Cain was turned black and that he was the first black man. There is no Scripture for such a thought. There is not even a hint at it from the Word of God. Cain was not black and he was never turned black because of his sin. Let us read (Genesis 4:9-19.) In the twelfth verse we find what the curse was that God placed upon Cain. He made him a vagabond and a fugitive and said that the earth would not yield her strength. He would plow and sow, yet the earth would not yield her strength. There was no hint at his being black. Cain thought that everyone that saw him would want to kill him, as we are told in the fourteenth verse of the fourth chapter of Genesis. In the fifteenth verse, God told him that he would set a mark upon him. God did not surely turn him black to keep folks from killing him, and we are told plainly that is what God set the mark upon him for and that was to keep anybody from killing him. It was a mark of grace and not of hatred toward Cain that the Lord placed upon him. It is far-fetched to think of God turning him black because He did not want anyone to kill him when they found him. If God had turned Cain black everybody would have wanted to kill him worse than ever, if they are like folks of this present age. God had pity on Cain and put a mark upon him so people would not hurt him when they found him. There is not the least hint at Cain being turned black because of sin. The black man is not black because of sin, and the red man is not red because of sin. We must look for something else for the cause of their color.

We are again told that the black man came from Ham.

That Ham was cursed and when he was he was turned black as jet because he saw his father's nakedness. Here is another misinterpretation, because people do not read the Word correctly. God did not curse Ham, but it was Noah that cursed Ham, and Noah did not have the power to turn his son black. Noah said, "A servant of servants shall he be unto his brethren." If Noah had the power to turn his son black it is the first time that a man had that power and the last time. God had nothing to do with the curse. Read (Gen. 9:20-27) and you will see clearly that Noah did the cursing, and not God. So we have so far not found any hint at the origin of the black man . We did not start out to find where the black man came from, but when we find out where the red man came from then we can clearly see where the black could have originated. It is the only way to come to any kind of a correct conclusion about the origin of the races. Since finding that the black man did not originate with Cain or Ham, we must now look to see where the red man came from.

ORIGIN OF THE RED MAN

We shall now read (Genesis 25:21-30.) In this Scripture we find that there were two children to be born, and the Book plainly says they were two nations and when the first one was born he was red like a harry garment and they called his name Esau. Esau means red. He was not only red but he was called by the name which means red. In the twenty-seventh verse we find that he was a cunning hunter. Is it not true to this time that the Indian is a cunning hunter? Esau sold his birthright for a mess of red pottage. Notice that this pottage was red, the same as the man. The Indian has no home, for he sold it to begin with. The Indian only has what is given to him. He is a hunter until this present age and loves to dwell in the open and roam the forests just like Esau did in the long ago. This Scripture is too plain

for any man to be mistaken as to the origin of the Indian. Esau was called Edom, which means red, and really more red than Esau. The whole nation was then called Edom. We find the name Edom given to him in the thirtieth verse of the twenty-fifth chapter of Genesis. Ever after this was Esau called Edom. Over in (Genesis 36:1-8) we have the name Edom again mentioned, and we are told that Esau means Edom, and Edom means red all over. We know that Edom was red, for in (Isaiah 63:1) in speaking of the coming of the Christ, we are told that He comes from Edom, for His garments are red with blood. Jesus was bloodstained as we all know, and therefore it is said that he came from Edom. We read of Edom as far over as (Ezekiel 32:29) and it is still Edom.

JESUS WAS A WHITE MAN

The question has been asked if Jesus was a white man, and to this we answer he was. Adam was white, and we have Jesus traced back to Adam in (Luke 3:25.) Not only do we have this, but we have his description in Songs of Solomon, which tells us he was white, in the fifth chapter and tenth verse. We are told in so many words that Jesus was white and the fairest among ten thosuand. We are to be like Him, and not only the white is to be like Him but all the races will be like Him. Let us look to (I John 3:2) and here we find that we are going to be like Him when He shall appear.

ALL RACES OF THE SAME BLOOD

There are a great many people who would like to believe that we have a different blood to the black man, but the Word of God will not bear us out in such a conclusion. When we read in (Acts 17:26): "And hath made of one blood all nations of men for to dwell on all the face of the earth" we are left with no argument whatever that we are of a different blood to all the rest of men. We are related to all the rest of the

human race, and there is no way to get out of it. We had as well start to cultivate a kind disposition to the rest of the human family. The black man is of the same blood as we are, and so is the red man and yellow man. There is no way for us to get away from this, for it plainly tells us in the above scripture. Many people hate the black man, and wish he were out of the world, but he is here to stay, and we had as well begin to cultivate a kind disposition toward him. The white race is the supreme race and will always be while the world stands. Men often ask, "Will the black man ever overcome the white man?" We had as well ask will man ever become supreme over the Creator? The black man will never be supreme over the white man. In the first place he does not want to be, and in the next place he could not if he wanted to be. He came from the white man, and therefore will never be his superior. He is a brother of the white man and the red man, and deserves to be treated as such. Do not misunderstand me, for I do not mean social equality among the races, for that will never be and should not be. But we should treat each other as brethren.

We owe it to our fellow man to help him to be all that is possible for him to be in this world. We should not withhold one single thing from any race that will help that race to be better and render greater service to the world. It belongs to the white man to help the world to be better. The other races follow the white man, and if he goes wrong then all will go wrong.

WHERE DID THE BLACK MAN COME FROM?

We have found that the white man was in the beginning. That Adam was a white man. That God made him and that he was first among all the races. That Jesus Christ was white and that all the people of the earth will finally be white. We have found that the black man did not come from Cain nor from Ham. We have also found that Esau was the first

red man and that the nation that he was the origin of was a red nation and remained so through all time. We found that Jacob and Esau were brothers and then found that all nations were of one blood. Now if the red man had his origin in the way that we have clearly shown that the Bible teaches, then can we not wisely conclude that the black man had his origin in about the same manner. We cannot point to the exact place where the black man had his origin, but finding that the red man came the way he did, is it not reasonable to believe that the black man could have come the same way and manner as the red man came? All men are of one blood, but all men are not on social equality. The black man was never the equal of the white man and never can be. He has his place in the world but it is not to be a social-equal with the white man. He should be taught to know his place among the races and then treat him with all courtesy but never elevate him to the social standing with the white man anywhere or any time. The white man is the leader of civilization and as such he should deal justly with all men and races. It would be disastrous to make any race the equal with the white race. The negro has his place and should be kept in it, whether in the South or whether in the North. He was not created to be in authority.

THE YELLOW MAN

The yellow man might have come in the same way as the other races, but we do not believe he did. The yellow man is a mixture of all the races, to our way of thinking. The yellow man is shrewd like the white man, determined like the red man, and brutish like the black man. Our duty toward him is the same as to the other races. If the love of God is in our hearts then we are going to treat all the races with kindness and help them to higher and better positions in life and to life everlasting beyond this life.

Every race needs the Word of God and it is the only thing that will ever bring them to a higher civilization and a closer relationship with each other. Remember that the white man is the leader among men and it belongs to the white race to point all others to higher ideals. May there be no prejudice lurking in our hearts toward any race or people. We should do our best for all the human family, and this we cannot do if we cultivate prejudice in our hearts. There is a right way, so let us find it and then stay in it.

Where Are the Dead? And Future Recognition

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—(Dan. 12:2.)

"If in this life only we have hope in Christ, we are of all men most pitiable."—(I Cor. 15:19.)

Christ is our foundation for hope in the future. We grope amid the shadows here below and we are indeed pitiable, if for us there is no better clime. The present is all that we can claim. The past with its visions and dreams through the gateway of memory rises before us, and the joys and sorrows of other days are reviewed by the mind. We are glad because of the joys and sad because of the sorrows. Every moment, every hour, and every day when they are over take their places in the silent chambers of the dead past. The events of yesterday are buried and have left no trace save the epitaph they have written on the hearts of those who live today. The future is hidden from our wondering eyes by a curtain, whose soft folds can only be lifted by the approach of the hand of time. We hasten toward the pleasures of the future, grieve over the sorrows of the past and often forget our duty in the present. Are the past, the present, and the future of this world all that we have to draw our comfort from? If they are, then we are deprived of the greatest joy in time and of a blessed hope of life beyond this mystic veil.

The joy of a hope in the glory world where parting shall never come, leads us from childhood dreams to old age with its griefs. Through the shadows and tears of life's pilgrimage it is a guiding star to a farther and far-away realm. We see upon the face of every human being the pencilings of immortality. If it were not for the hope of the resurrection then would our life be vain, our fondest hopes perish, and our happy dreams be a shadow and our strongest faith be nothing. "With what body do they come?" This question has

been asked for centuries by men with broad browns and intelligent minds. Will we live in that world where Jesus has gone to prepare; with these bodies or shall we have a different body? Paul says, "It is sown in corruption, it is raised in incorruption." It is sown a natural body, it is raised a spiritual body." The body will be glorified when it is raised. We do not know just how we shall come forth from the tomb but we do know that we shall be like Him when He appears. If this body does not come from the grave then there is no resurrection but a creation. Paul said it would be a resurrection.

Jesus can glorify the body as He desires but the body must come from the grave. If this body goes to the grave and never comes from it, then Paul was mistaken about the resurrection. There must be a resurrection of this body in some way from the tomb. The Word of God is pledged for it and it must come forth. Someone might ask what Paul meant when he said that "Flesh and blood cannot inherit the kingdom of God." Paul was speaking of the physical body without becoming an heir to the kingdom of God. Flesh and blood cannot inherit the kingdom of God until we become a son by adoption into the family of God. In our Adamic state we cannot inherit it, but when we once enter the family of God by adoption then we can inherit the everlasting kingdom. We shall have a spiritual body and it is the same body as we have now only glorified. Our bodies will be raised to a higher realm of enjoyment; not subject to disease, sickness, death, hatred, sin, sorrow, nor the grave. It will be an immortal body fashioned after that of Jesus Christ. It will be the same body made spotless through the blood of Christ. The body must die and moulder to dust, but it must also be made alive by the touch of Jesus Divine. The grain of wheat must die, but it comes forth a new grain, yet like the old one sown. There is no more difficulty in bringing the body back to life

after it has mouldered back to dust in the earth, than there is in quickening the little grain of wheat. The body will be new, yet its former self. It will not lose its identity because of having died. God is able to do all things. He who gave life to man can give him life eternal beyond this life, or cause him to never die. God has all power and we are made to believe that it is no more difficult for Him to raise this body than it was for Him to create men in the beginning.

We are often asked where are the dead. It is said that all who die go straight to that glory world, but that is not true, for if they do then all must come from that glory world some time for the spirit and body to be reunited in that great day of judgment. The body of man goes to the grave and the spirit returns to God who gave it as we find in (Eccl. 12:7.) It is in God's keeping and all spirits are together in the world of spirits. So many people think that those who die go straight to glory, but there is no Scripture for such a belief. We heard it in childhood and believe it, with no foundation for such a belief. The body rests in the grave and some time will come forth clothed with the beauty of life eternal. The seed dropped into the soil, watered by the dews of heaven, and kissed by sunshine springs forth into the rosebud tinted with beauty and laughing with delight, even so will the body of man come forth when God shall call for the sleeping dust.

The spirit of man is conscious even when the body is in the grave and mouldering to dust. Job called death a prison and the dead, prisoners. (Job 3:18.) Samuel was called out of this prison when Saul wanted a spirit to commune with. Samuel knew all he had ever known and had not lost the power of prophecy in any sense. He told of Saul's death and his son's death. He also told them that on the morrow they would be with him, showing that good and bad spirits go to the same place, for Saul was bad and Samuel was good. We find all that Samuel told Saul to be true (I Sam. 28:1-25.)

Now let us look to Isaiah and see if he did not speak of this prison for the dead. Jesus came that he might preach to everyone, both dead and living. In (Isaiah 61:1) he speaks of this prison. In (Luke 4:18) we are told of the captives which means the same as prisoners. Jesus and the thief went to the same place, Paradise, which means a place of rest, or Eden, but not the eternal home of the soul. We also find in (I Kings 22:19-22) that there was a spirit before the Lord and it was a lying spirit. Now there are no lying spirits in that glory world which is the final resting place for the righteous. There is a place where all spirits are assembled to wait for the judgment of Almighty God. David was there, for we find in Acts that David had not ascended (Acts 2:34.) There is to be a general judgment and then all will be called out of the intermediate place and body and soul reunited and then they will go to that final resting place.

Now let us look and see where the spirits of the martyrs are. In (Rev. 6:9-11) we hear them speak for themselves: "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled." These martyrs wanted to see those punished who had slain them, but they were told to rest, that there were others who would be killed in the same way that they were killed. These martyrs had not gone to their final resting place, for if they had then those who had killed them would also have been suffering. These martyrs wanted their blood avenged on them but the martyrs were told that they must wait until all were killed that should be killed as those martyrs who had gone before to the spirit world. In (Heb. 12:22, 24) we find that the spirits

are conscious and that they are near us and in the church. Jesus preached to the spirits that were in prison while His body was in the grave during the three days that He had to remain in the tomb. In (I Peter 3:18, 19) we are told about Jesus preaching to the spirits in prison. So the spirits must be conscious in order that they may be preached to and hear the Gospel there, if they never had a chance to hear it here in this world. In (I Peter 4:6) we read: "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." This Scripture plainly says that they heard the Gospel and it was preached to them that they might be judged according to men in the flesh. Every man is going to hear the Gospel somewhere sometime before the judgment, for all are going to be judged by it, and if they are to be judged by it then God must allow them to hear it. In (Rom. 2:16) Paul says that the judgment is to be according to the Gospel and by the Gospel. Now men cannot hear the Gospel unless they have the chance to hear it. They cannot be judged by it until they do hear it. No man will ever hear the Gospel in the spirit world if he heard it here in this world and would not accept it. There is no second chance to hear the Word of God. The heathen who never had a chance to hear the Gospel will have a chance in the spirit world for there is only one way to be saved, and every man must have the chance to accept the Gospel or reject it. He cannot be judged until he has that chance. God is a just Judge and He will see that all have the one chance to hear the Gospel and be saved or hear it and be damned. If the heathen are saved without hearing the Gospel then there are two ways of saving men and the Gospel tells us there is only one way of salvation.

Jesus has gone to prepare a place for all who obey Him. (John 14:2): "I go to prepare a place for you." Jesus is

preparing a place now for the redeemed but none of them are there yet and will not be until the general judgment. He ascended far up above all heavens. The Jews understood that there were seven heavens and Paul tells us here that Jesus ascended up above all of them and far above all heavens and he went there that He might fill all things. We find this in (Eph. 4:10). We must all wait until that home is ready and when it is we are sure to go to it; there to find life everlasting or to find eternal condemnation. We do not even know the name of the place He is fitting up for us. It is not called heaven, as we are sometimes told. Heaven has various meanings, but the eternal world is not called heaven. Jesus says I go to prepare a place and He did not name it. He did go above all heavens to prepare it. Now while Jesus is getting this place ready the spirits are waiting in the spirit world. Those who have never had a chance to hear the Gospel will hear it.

IMMORTALITY

We are sometimes told that there is no immortality. In (I Tim. 6:16): "Who only hath immortality." This is speaking of God. God does not have immortality by the will of another. We have immortality by the will of another and that is by Jesus or by God Himself. Man cannot give immortality and therefore it says that God only hath immortality. In (Rev. 15:4) we hear it said, "For Thou only art holy." God is pure and spotless, without any sin whatever. But others are holy so far as they become like Him who died to save them. They are not pure as Jesus is pure but pure as far as human nature will allow them to be pure. The same is true of immortality; we cannot bestow it upon another. That which God breathed into us is immortal and the spirit will live forever. It lives while the body is dead and will live on until the body is given back to the Spirit to live through eternity.

The baby has an immortal principle within it. Its spirit will live after the body is dead. If it has an immortal principle, when is it lost between childhood and manhood? If there is nothing lost between childhood and manhood are we not all immortal beings? Immortality is not a mere dream, it is real. Is it any more wonderful that we shall live forever than it is that we have already begun to live? If the seed dropped into the soil sends forth a tiny stalk and downward a root and at last that stalk produces a million of other seeds in days and years to be. Will the soul of man be less productive? Not that it shall send forth myriads of life, but will bring forth one life, cut and chiseled after the ideal existing in the great Architect's mind. The dark clouds that hover over us here will be kissed away by the Giver of faith, hope and love. Defeat of our brightest hopes will give place to victory on that eternal shore of life.

The music that floated to us in time through dreams will in that world of life be sung by angel choirs. In that better land the aged will take on immortal youth and the young will never become aged. Those who fit themselves in this life or the spirit world for a life with God will at last hear Him say come for all things are now ready. Get ready, sinner, for that home of life somewhere in the untraveled space of God's great universe. Let us not go empty-handed from this world, for there will be no excuse for those who go empty handed. If you have the chance to hear the Gospel and fail to make the most of that chance then you are sure to never be given another chance to hear it. God does not beg you to accept the Gospel. He has placed it here and if you will not have it then God is not to blame for your not accepting it and if you go to the devil you will have no one to blame but yourself. Everyone has the privilege to accept the Gospel and be saved but if he had rather reject it and be damned, then God will allow him to do it, for every man if a free moral agent.

FUTURE RECOGNITION

Shall we know each other there in that world of life everlasting? We shall surely know as much there as we know here in this world. If there is no recognition in that glory world to which we are hastening, then we will need an introduction to our Savior when we go to that place of life forever. In (Matt. 7:21) we learn that many will say, "Have we not prophesied in Thy name and in Thy name have cast out devils, and in Thy name have done many wonderful works?" How would the wicked know to say this if they did not know Jesus? They will have to remember that they lived in this world to be able to say this to Him. It would not be justice to judge men for what they did not know they had committed. The wicked must know what their doom is for and they will remember it as though it had happened but yesterday.

We hear it asked, "If some of our loved ones are not there can we be happy?" "Greater love hath no man than this; that a man lay down his life for his friends." (John 15:13.) Jesus loved the world more than you can ever love a mother and yet He is not sad because there are millions on the road to death. He gave His life for them, but if man will not have life, then Jesus will not allow one drop to be taken from the ocean of His happinness because they are not saved. Your mother will be no more your mother in glory than will any of the other sainted blest. These earth ties will be lost even in the spirit world and surely will forever be lost when we stand before the judgment bar of God. We learn in (Matt. 12:50): For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." So we find by this that your mother will be no more to you in eternity than anyone else. We will shout amen at the judgment of God for we shall be like our Savior when we reach the glory world. No one would pray here for God to

save his mother whether she did God's will or not. Then why would he want her saved whether she did God's will or not? There will be no earth ties in that land where life is a treasure sublime. They will not marry nor be given in marriage, but will be like the angels of God. (Matt. 22:30.) The conversation that takes place between the righteous and Jesus as recorded in the twenty-fifth chapter of Matthew is enough to show to anyone that we shall know each other and realize that we lived on this earth and that Jesus was our Redeemer here. We shall there remember that we helped to lead someone to Christ. Memory will never die, not in the spirit world nor in life everlasting. Samuel had lost none of his knowledge, and his prophetic vision was as clear as ever. The wicked will remember all they ever did and it will make it a worse hell for them because they do remember it. The righteous will remember all they ever did and it will be a happier place for them because they do remember it. We shall there know our Savior and know that He redeemed us here in this world by His blood.

THE JUDGMENT DAY

We know not where that home is to be which we long for, only that it lies somewhere in the limitless, trackless meadows of the stars; somewhere in the untraveled space of God's great universe. There angel's feet press golden sands, and their wings cleave crystal airs. There forms divine walk radiant fields. The Christian is looking with bright expectation to that glory world, to that time when those who love His appearing will greet one another in the bye and bye. The hope of that great day, when we shall all gather before Him to hear His welcome to that home which He is now preparing, has kindled a star of hope on the rocky shores of time, and its glory beams light the pathway upon the threshold of an awful future about which

we know but little. But we do know that we shall live again. We shall meet after we have paid a brief visit to earth and rested a while in its bosom. We shall not meet as the winds and the sun and the rains meet on the plains, not as the flower and the bramble meet in the waste places, not as the crystal of the mine and the ore of the earth meet, but we shall meet in the presence of Him whose heart is the home of love, whose smile is a benediction, and whose eyes are glittering star beams. We shall meet on those beautiful hills of God decorated with the roses of eternity. (John 5:28, 29.) This promise has kindled a smile on the brow of sorrow and a star in the bosom of the homeless and deserted. God can call together our scattered dust after that our bodies have lain in the tomb for perhaps a thousand years. He Who could call worlds out of nothing and robe them with unfading flowers can surely collect our dust, whether it lies at the bottom of the sea, or on the loftiest peak of the cloud-kissed mountain. Whether on the burning sands of the Sahara, or on the icebergs of the north. The Erica heather of Scotland may bloom over our graves; the voice of the rolling sea-billows be our funeral dirge. The wintry winds of the north may drive spotless snows and lay them as a covering for our graves, or the pine of the Southland may moan as black-tasseled horses take us on our last ride.

The giant oak may have claimed our body, the rose blossom may have appropriated it to its beauty, but in the resurrection of the dead when the spirit and body shall come together, the rose will give up its loveliness to baby dear and the giant oak yield to the claim of an aged father. That God Who commanded and worlds sought their places in the sky, Who smiled and suns warmed into burning zones. Who frowned and tempests gathered, Who spoke and thunders rolled. Whose eye flashed and lightnings gleamed, Who walked and earth trembled, can by the Word of His power fashion our bodies

like unto that of our Savior. He who gave the ant its wisdom, the bird its music, the fountain its melody; who taught the eagle a path in the sky and gave the lion his strength: who gave the reindeer its fleetness, and the tortoise its shell; who gave the lamb its innocence and the wolf its thirst for blood; who tempers the wind and speeds the storm; who holds the rains from the thirsty earth and floods the marts of trade; who robes the earth with beauty, drives the sea-billows shoreward and calls them back to the bosom of the deep, writes with the lightning, and sits charioted in the hurricane, gave the stars their twinkle and sun its brightness, can bring our scattered bodies to Himself in the great resurrection.

Commerce may build its marts of trade upon our graves; the whirl of our busy cities, industries may hum in ceaseless activities over the spot where our tomb was made; the plow-boy may whistle a merry tune or sing a happy song as the plow cuts the sod over the place where our ashes are. But when the angel of God shall sound the trumpet to wake the sleeping nations of the earth, the great and small, the wicked and good, the king and peasant, will all be there. "The sea will give up its dead." The sailor will rise from his long sleep among coral reefs. "The grave will give up its dead." The old church yard will be turn by rising bodies. The heavens and earth will be vocal with the redeemed singing glory to His name. The desert will give up its lonely sleepers. The dust of our streets will be claimed by human forms. Our bodies may be diffused in the water, deposited in the rock and grow into trees to be consumed by animals, but the resurrection will find our dust. When the angel sounds the trumpet earth's scenes will fade; stars tremble; the sun will refuse to shine and will veil his dazzling face from the scene of desolation. Meteors will drag along the jarring heavens and refuse to shine. An

angel whose face outshines the sun will reveal himself to old earth. He will tread upon land and sea. His wings of gold may fan the earth into a raging fire and his mantle of spotless white may trail mountain and vale; the sea waves be lashed into mountain billows and rocks and hills tumbled into anarchy. He may unchain the fires in the bosom of the earth and let them rend the feeble crust and vomit fire on land and sea; kiss mountain glaciers into boiling floods and continents dissolve into molten lava. The graves will open. Antedeluvians, postdeluvians, Africans, Indians, Caucasians, all peoples, all languages, all types, all sexes, will crowd the judgment. The world's great battle fields will empty their legions into its lap. Waterloo, Austerlitz, Marengo, Gettysburg and Shiloh and the battlefields of Europe will offer up their armies. The blue and the gray will stand side by side. The books will be opened. Your name will be read. Your deeds be made known. Your words will be heard. Your thought will be expressed. The righteous will pass through the gates into the glories of that world of life eternal. In that land there will be no tears, no sorrow, no sickness, no fevers, no anguish, no death, no shroud, no casket, no tombs and no graves. The star of hope will shine forever. The leaves will never fade on the tree of life. The sun never set. The fountain of life will flow in eternal melody over pebbles of gold and sands of silver. There will be life forever, life with angels, life with Jesus, life with God. The soul will be filled with joy, filled with love, filled with hope, filled with praise, filled with music. Sinner, will you have this home for yours forever? Will you come to the Savior now that you may live with Him in the sunny retreats of the home of the soul?

The Two Covenants

"In that He sayeth a new covenant, He hath made the first old, now that which decayeth and waxeth old is ready to vanish away."—(Heb. 8:13.)

"And not as Moses which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." —(II Cor. 3:13.)

I am sure that all here tonight will appreciate this message as I am to talk on one of the most important lessons of the entire Bible. The admonition is, "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." (II Tim. 2:15.)

The reason that so many people are disturbed and perplexed about religion is, that they never study the Bible. Many do not know how to rightly divide it when they do study it. If you listen to what men say about the Bible without reading it yourself then you are sure to be misled.

The law was done away, but not all of it done away, for there are some things that must remain forever. We cannot say that all the Old Testament passed away and that none of it remains, for the prophets have spoken in it. The prophecies cannot pass away. The church is "built upon the apostles and prophets, Jesus Christ Himself being the chief cornerstone." (Eph. 2:19, 20.) If the prophets are done away with then the church has but two cornerstones and might topple over. We do know that the greater portion of the Mosaic law passed away, but not all of it passed away. We are told that the law was nailed to the cross, and it was, but it was that part that Jesus was put in the place of and not every jot and tittle of it. The Old Testament did not contain any promise of eternal life, we know. But it pointed the way to Christ. In Jesus only, do we find salvation, and there never was any eternal life promised before He came. The offerings under the Old Testament did not take away sin but merely set the sin aside for a year, when that sin

would be brought up again. Under Christ the sin is taken away forever. The law was our schoolmaster to bring us to Christ." (Gal. 3:24, 25.) We were to be justified by faith under Christ. The law was a training for the Jewish nation, getting them ready for Jesus. A veil was upon the heart when Moses was read, and it is still there when one reads the Old Testament to find out how to be saved. No one has ever found out the way to the kingdom of God except through Jesus himself. There was no church before Jesus died, and hence no way to save men from their sins. It takes the church to save men and no man can be saved outside of the church. The church was in preparation all the way from the time that God started to prepare a people for the coming of Jesus Christ. We hear men say every day, almost, "That the church does not save anyone." If the church does not save, then there was no use of Jesus dying upon the cross for men. It is the church that saves men and always has been the church. You cannot get into the church except by the obedience of the Gospel and when you obey the Gospel it saves, so the church does save men. A church may not save but "The church does save." There is only one true church.

TWO DIFFERENT VIEWS OF THE LAW

There are two different views of the law today. One is: That the law was all nailed to the cross and all of it passed away. Another view is: That the law is still in force and power and points the way of salvation to the world. Both of these views are wrong. The Old Testament did not pass away as a whole, but there is no salvation in it and never was. It could not give life to anyone, but was only a schoolmaster to bring them to Christ. The prophecies did not pass away and never will. Those prophecies that are found in the law of Moses did not pass away. We have to go to the Old Testament to absolutely prove that Jesus Christ is the

Son of God. Paul preached from the Old Testament (Acts 28:23): "To whom He expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening." This does not look like all of the law of Moses nor the prophets passed away, does it? Paul was preaching from it and he was talking of Jesus and it was the only way he could convince them, was to teach them from the Law and prophets alike. We are told in (Col. 2:14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." All of those things in the law, such as offerings, in which Jesus absolutely took their place, passed away and were nailed to His cross. But to make a clean sweep and say that all of the law of Moses passed away is a mistake, for Paul preached from it, and we know Paul did not preach from anything that was dead. Those things which spoke of Jesus in the law have not and never will pass away, neither will the prophets pass away that came after Moses. Not all of the seven hundred and twelve commandments in the law of Moses, passed away but the greater part of them did pass away. The New Testament contains more than two hundred and thirty direct quotations from the Old Testament, and there are over seven hundred references to the Old Testament in the New Testament.

There are only four books in the New Testament that make no reference to the Old Testament. The old covenant had its faults, and for this reason came the New Covenant that has no faults. If the Old Testament had not had faults then Jesus Christ would not have had to come into the world to redeem it. It might be asked if the ten commendmants are still in force, to which I would say no, except as they are embraced in the New Testament. Every one of the ten commandments, except one, are embodied in the New Testa-

ment. Jesus obeyed the old law because He lived under it. He did not save anyone under the law, for there was no salvation under it. His blood had to be shed before salvation ever came to the world. That is the reason we know that He did not save the thief on the cross, for He had no power to save the thief until His blood was shed. The blood of Jesus saves to the uttermost and the law of Moses only saved for one year, or rather set the sin aside for that time.

THE TEN COMMANDMENTS

Let us now notice the ten commandments. They are found in (Exodus 20:1-18.) "Thou shalt have no other gods before me" is the first commandment (Ex. 20:3, 4.) Now in the New Testament we find that Paul in (Acts 17:23-33) declares whom men should serve. So we find this commandment embodied in the New Testament. The second commandment we find in (Ex. 20:5, 6): "Thou shalt not bow down thyself unto them or serve them." Now in (Eph. 3:14) we find Paul saying: "For this cause I bow my knees unto the Father of our Lord Jesus Christ." The third commandment is found in (James 5:12): "Swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay, lest ye fall into condemnation." The fourth commandment is not found in the New Testament: "Remember the Sabbath Day to keep it holy." The Lord's Day has taken its place and therefore the old Sabbath is not found in the New Testament as a command. The Lord's Day was observed by the early followers of Jesus. (Acts 20:7) tells us that the disciples came together upon the first day of the week to break bread. That was the object of their coming together and not to hear preaching. Preaching was secondary, but breaking of bread was the first object. We are admonished to meet together, "Not forsaking the assembling of ourselves together as the man-

ner of some is." (Heb. 10:25.) It is called the Lord's Day in (Rev. 1:10.) Sunday is a heathen term but it is all right to use it if we understand that it is a heathen term. It is wrong to call the Lord's Day Sabbath, unless we stop to explain that we do not mean Jewish Sabbath.

Now, let us look to (I Cor. 16:2): "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The apostle knew that they would be together upon the first day of the week and therefore he admonished them to be careful to lay by them in store upon that day. The Sabbath was for the Israelites and the Lord's Day for Christians. Read (I Cor. 10:16, 17) and see what it is we keep the Lord's Day for. It is the communion of our Lord, His body and His blood. We come in touch with the body and blood on that day. It is upon every First day of the week that we are to meet. Just as they meet in olden time upon every Sabboth so we are to meet upon every First Day of the week. It is not on one first day of the week but every First day that we are to come together.

Let us now see the fifth commandment. "Honor thy father and thy mother." (Ex. 20:12.) This is also found in (Eph. 6:1, 2.) Children obey your parents in the Lord, for this is right." Honor thy father and mother, which is the first commandment with promise." The sixth, seventh, eighth, ninth and tenth are all found in (Rom. 13:9.) "Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as they self." It is no longer "an eye for an eye and a tooth for a tooth," but it is do good for evil. It is such commands as the above that are done away and Christ's commandments are in their stead. It is foolishness to look in the Old Testa-

ment for salvation for it is not there. Jesus died to save men and only under Him can we be saved. Before Christ's death the church was in a preparatory state and now it is ready to be occupied and to go on to completion until it becomes a glorious church without spot or wrinkle. The first convert that ever entered the church was on the Day of Pentecost. (Acts 2:38.) Peter preached the first Gospel message and he told men what to do to be saved. The New Testament is world wide in its mission while the Old Testament was only to the Jews. They were getting ready for the Christ. You can now be saved by the blood of Jesus Christ and by the grace of God under the Gospel message of the Holy Spirit.

THE OLD COVENANT OUR FOUNDATION

Let us go back to the Old Testament for our foundation of faith in Jesus, but let us look to the New for our salvation and hope for life eternal under the reign of Christ our King. Let us stand firm on the foundation of the prophets and build up our lives into Jesus Christ. We must rightly divide the word of truth and not look for salvation in the Old but in the New Testament, remembering that the Old Testament pointed always to Christ, who should come to redeem the world from sin. Now that He has come and we are under His blood, let us continue to use the Old to guide us to Him and to prove to the world that He is the Christ, but let us come to the New Testament to find that, salvation, promised under the Old.

DARKNESS TURNED TO LIGHT

The New Covenant stands today in all its beauty. If the sinner is stained with sin he can come through the teaching of God's word and be saved. God speaks today through His Word to men and not face to face. He brought the Jewish nation gradually to Jesus and now He expects us to receive that Savior of men into our hearts. Jesus gave His life as

a ransom for all and shed His blood that men might live here and hereafter. The world had traveled in darkness and sin for thousands of years. It had looked for a Savior and had not found one. The night of sin pressed down and the cries of the distressed were heard. Death held sway and waved its flag in hellish triumph over its fallen victims. Gloom and despondency hung heavy over every life and home. Black billows of woe rolled along the horizon and surged up to the zenith. Pitfalls of destruction opened wide chasms in the path of every life. The sword of injustice, red with blood, swept the earth, stained the land and polluted the rivers as they rushed to unknown seas. Cries of distress were not heard by any pitying ear of sympathy, and no tears were dried by the hand of redeeming love. Waves of sorrow washed the shores of a world baptized with sorrow. Muttering thunders from hell's open doors made the inhabitants of earth tremble with fear. But a bright star appeared in the darkness of the night and hung shimmering with heavenly splendor in the east. The choir from heaven's courts sang a sweet song in the sky in joyous wonder. The morning dawned and the bright Son of righteousness arose and the haunts of sin were revealed by His brightness. His brightness shined upon every civilized country of the globe and those not civilized were brought to civilization under His influence and guidance of His Word. Sin fled before the superior brightness. Demons skulked away in the darkness and hid themselves in the filth and corrupation that had been gathering for centuries. The New Dispensation was about to usher in, in which men would have the promise of eternal life. Death was to be throttled. Christ was to conquer in Satan's own dominion and drag him captive at the chariot wheels of the Son of God. He who pitches battle against sin on the tempestuous and stormy sea of life may expect sharpened rocks to stand ever ready to split the keel of his boat;

to see gleaming lights with false warnings swung high over sandy shoals, hear bells rung by siren's hands along foggy shores and dangerous reefs of the sea. Foaming billows will rise and break over him, while fiery lightnings will blind his eyes from dangers along the shores.

Muttering thunders will deafen the ear to the call of the sweet music of chimes on a rockless coast. False cannons will boom an invitation to whirlpools of dire despair and sorrow. But with his hand in that of Him who saves with the word of His power he will rise with safety from every false warning and be greeted at the end of the voyage by angel's hands to a home made glorious on the other side of the sea, there to look back and count the toils of the road of life as nothing, compared with the glory on the shores of the land of bliss. There in that homeland where no sorrows ever come, no tears fall, no sickness enters, where no malice or hatred lives; where there are no funeral processions, to move with solemn tread, a city with no commercial traffic, and unnumbered by a census; where there are no graves. A city lighted by angelic faces and made glad by seraphim choirs. A city whose subjects are angels and whose officer is God. The metropolis of the universe, the center of the boundless realm of God's empir.e There will be life, peace, joy, gladness, love and hope eternal. Will you accept Jesus, sinner friend, tonight, and have Him as your refuge in the day of all days.

Where Did the Devil Come From?

It may be that you have heard from early youth that the Devil was once an angel of light. I do not know when I was so small that I cannot remember hearing them talk of the Devil being an angel of light and that he fell from heaven, meaning by "heaven" the glory world. Thousands believe that, at this age of the world. We want to find out by the Book where he came from and what was the purpose of the Devil? He is here and surely there is some purpose for his being here. If he is an accident, then we are in the midst of a bad fix, for there is no telling what is liable to happen to the rest of us if the Devil was once with God and then sinned in that glory world. There is no safety for anyone if the Devil was once good and became bad while enjoying the association of the angels and God Himself. If sin originated in the presence of God in that upper and better world then that world is no better than this one. We want the Bible to answer where the Devil came from and what he is for in this world. The answer is very plain in God's Book and we have no right to be groping in the darkness when these questions are answered by the Word of God.

The first place in all the Bible that people go to prove that the Devil was once in heaven, around God's throne, is in (Isaiah 14:12): "How art thou fallen from heaven, O Lucifer, son of the morning! How are thou cut down to the ground, which didst weaken the nations." Now who was this that fell from heaven and what kind of a heaven did he mean? Lucifer was not the Devil in any sense and the heaven he fell from was not the glory world. If you will read on down to the 16th verse in this same chapter you will find that he is called a man. The Devil is not called a man. In the 22nd verse we are again told as to whom he was speaking. He talks of Babylon. This man made the earth to

tremble and it was the king of Babylon. There is no reference to the Devil in this Scripture anywhere. This king should be cast down from his position and it is called heaven. He was exalted and he was to be brought low.

Now let us look to another passage found in (Luke 10:18): "And He said unto them, I beheld Satan as lightning fall from heaven." In the seventeenth verse we find that the seventy have just returned and told Him that the devils are subject unto them. The devils were brought down from their high position. There was one stronger than the Devil here. Satan had to get off of his high throne and Jesus says He saw him fall from heaven. It was not the glory world he fell from. It was just from a high position he had been occupying that he fell from. It was not from the glory world that he fell for there had been a Devil long before Jesus came into this world. There was a Devil in the Garden of Eden and there was a Devil when Job lived, so he could not just have fallen from the throne of God when Jesus was upon the earth. Those who claim that Satan fell from heaven fail to harmozine their teaching. If Satan fell while our Lord was here upon the earth, there could not have been a Devil before that time, yet we read of him in the long ago. Now let us go to the next and last place where Satan was found in heaven. (Rev. 12:7-11): "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven," and the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Here he is called that old serpent. He was not old if he was just here cast out and had just sinned. This was after Jesus had shed His blood for they overcame this serpent with the blood of Jesus, as we find in the eleventh verse of this same chap-

ter. Now, if he was overcome by the blood of Jesus it was after Jesus died on the cross. But there was a Devil long before this, so it could not be that he originated here at this time. It says also in the eleventh verse that they loved not their lives unto the death. If folks died it could not have been in that glory world that this battle took place for they never die there. There are no wars there, either. This war was in the church and the church is called heaven. This war took place or will take place in the church. The saints of earth will overcome him and cast him out into the earth. It can't mean anything else but the church. In (Matt. 13:24) we hear Christ call the church heaven, also in the 31st, 33rd, 44th, 45th and 47th verses of the 13th chapter of Matthew it is called heaven. None of these references even hint at Satan ever being with God in the glory world. He was the Devil from the beginning and he has never been anything else and never will be.

GOD MADE THE DEVIL

Let us look to (Genesis 3:1). It tells us that God made the Devil. "Now the serpent was more subtle than any beast of the field which the Lord God had made." This tells us plainly that God made the Devil. He was more cunning than any "He" the Lord God had made. So we can see at once that God made him. This is that same dragon that was cast out of heaven and he is that same old serpent spoken of in the 20th chapter of Revelations. He has never changed since he first made his appearance in the garden of Eden. The Devil is the prince of the power of the air, so he could have fallen from heaven, for there is more than one heaven. In (Eph. 2:2) we have the Devil called "The prince of the power of the air," so it would be easy enough for him to fall from heaven, but not from the glory world. Paul tells us that he is afraid that we might fall into the hands of that same old Devil or serpent. In (II Cor. 11:3) now he is that

same serpent, for Paul says so. The Devil has been here for a long time. This Devil in the Garden of Eden could deceive people and let us see now if he can still do the same thing. In (Rev. 12:9) we are told "that he deceiveth the whole world." He looks like the same Devil, does he not? We do know that God made him, for He tells us plainly in His word that He made him.

WHY DID GOD MAKE THE DEVIL?

While we have found that God did make the Devil it becomes us to show why He made him. There is certainly some reason for making the Devil. There was some purpose for God's having made such a being as the Devil and we must look for it in the Book. We could imagine why God made him but that would do no good. Men have imagined that the Devil fell from the eternal world of glory but that did not make it so. We have to look to the Book for a perfect answer. God made the best world that could be made and He made the greatest being He could make when He made a man. Adam was a sinless creature when God made him but he was by no means perfect. He was perfect in nothing. If man had not had power to choose right from wrong, he never could have grown any. God made a man so he could grow and he made him with sense and power to choose right from wrong, and God made the Devil and put him there to tempt man so man could find out his weak points and then grow. If we were never tempted we would never know whether we were strong or not. It takes temptation to make us strong. Man must have the power to choose right from wrong, and in order to do that there was of necessity a Devil made to tempt him. God shows man the right way and the Devil shows him the wrong way; it is left to man to say which way he will take. He must make his own decision.

WITHOUT THE DEVIL THERE COULD BE NO DEVELOPMENT

Every human weakness is made strong by the Devil. The Devil is a blessing to all mankind, if we will see the weak points pointed out by the Devil and then put up the gap. Man will be a great being when every weakness is found out and made strong. Let us hear the spirit in (Rev. 7:14): "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." They came through great tribulation, and everyone that reaches that kingdom of glory will come that way. We have a fight with Satan all the time, if we live close to God. There is no way to get out of a battle with the Devil every day of our lives. If God is let dwell in our hearts then we may rest assured that we will win the battle over Satan. If God is left out of our hearts then we are sure to lose the battle with Satan.

THOSE BLESSED BY THE DEVIL

Job was blessed by the Devil. (Job 1:6-12). God called Job a perfect and upright man. Now Job was perfect so far as he had been tried but he had not yet been tried to the limit. Satan tried Job as far as any man had ever been tried at that time, and yet Satan had not said one word about Job until God mentioned Job to Satan, then it was that Satan spoke out as to what he thought of Job. Job was the sickest man that this world ever saw and his sickness was months and not just a short while. Read (Job 7:3) and in this we find that he was sick for months. Satan harassed him on every side. He did all he was allowed to do to him and let him live. God had required that Job's life be spared and it was; for that was to be spared for a purpose. The Devil made Job all he was by afflicting him. He never would have been the kind of a man that he finally became if Satan had not tried him to the limit. The latter end of Job was greater

than the first. Job testifies what it did for him. (Job 42:5): "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." Job had never known the Lord to the fullest until he had been tried by Satan.

Paul had a little experience with Satan (II Cor. 12:7-10). He was given a thorn in the flesh and Paul asked God to remove it but God would not do it, but said, "My grace is sufficient for thee." Paul was about to be exalted above measure and Satan got hold of him and brought him down. Christ had His experience and it was a blessing. (Matt. 4:1-11). Jesus was led into the wilderness to be tempted of the Devil. Jesus never would have been perfected had He not been tempted of the Devil. Jesus was sinless all the time but he was not perfect until He was tried and tempted and then suffered. Jesus had to suffer to be a perfect man. Let us see if the Book tells us this. (Heb. 2:10): "For it became him, for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." This plainly tells us that He was made perfect through sufferings. Then He was not perfect before He suffered. Someone might ask in what was He not perfect? Jesus was not perfect in many things, for in Luke we find it said of Him: "And Jesus increased in wisdom and stature, and in favor with God and man." (Luke 2:52.) Jesus was not perfect in wisdom, and He was not perfect in stature. Jesus was a perfect being after He arose from the tomb, for He had then suffered and been made perfect. He was not perfect in obedience for we find in (Heb. 5:8): "Though He were a Son yet learned He obedience by the things which He suffered." This plainly tells us that He learned obedience by the things which He suffered. If He had not suffered then He would not have learned obedience. It takes suffering to perfect all of us. All the world must be tried and we are told this in (Rev. 3:10): "I will also keep thee from the

hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." There is an hour of temptation for all. The Devil melts the dross out of our lives. The Devil becomes a curse to us if we do not profit by the temptation placed before us.

THOSE CURSED OF THE DEVIL

There are many, yea, thousands who are cursed of the Devil. Ahab was one of those cursed of the Devil. He would not believe the Lord's prophet and therefore God turned him over to the Devil. We are admonished about this very thing in the New Testament. In (II Thess. 2:10-12) God makes every effort to save men and have them hear the truth, but when they refuse and deliberately walk away from God's Word He gives them over to a lying spirit. We read in (I Kings 22:13-40) that God did Ahab this very way when he, Ahab, refused to hear God's messenger. A lying spirit was sent by the Lord to Ahab and Ahab was killed because he listened to this spirit. God is not willing that you perish, but if you refuse to hear God then He will give you over to a reprobate mind. You must resist the Devil and when you do he will flee from you.

WE MUST COUNT TEMPTATION A BLESSING

Let us now read in (James 1:2-4): "My brethen count it all joy when ye fall into divers temptations." Why should we count it all joy when we come up against these temptations; if God did not make the Devil to set the temptations before us, how could we count it all joy when we fall into them. If temptations are all an accident how can they become a blessing and we be admonished to rejoice when we fall into them. God did not call Adam and Eve to Him and forgive them like an earthly parent would do, and yet we know that God is better than any earthly parent. Why did

not God forgive them? They made a mistake or at least Eve did and why not forgive her?

If it was only a mistake and God did not intend for them to ever leave the Garden it would have been a good time for Him to have forgiven them and let them stay there. God knew it was best for them to get out and He drove them out. He had a plan by which He was to make man a higher and better being than he could ever be by staying in that Garden, and so he was sent forth to be tempted and tried that he might at last become a perfect man. Man will some time become perfect. He is being fitted for that home of life eternal, where Jesus has gone to prepare it for him. If it takes Jesus all these years to fit that home up for us, it is necessary for us to make preparation for that home that is to be ours forever and forever.

THE GREATEST MAN

God had a way to produce the greatest man in the universe and that was by suffering. There is no other way to produce a great man. Adam was great in the Garden, physically, but he was untried and in no way perfect, yet he was sinless. God wanted to fit him for the life to come. If man had stayed in that Eden forever he would not have been a perfect man if no Devil had ever come to him there. Man was placed in this world to choose his own way and that he must do, or he is no more than a brute. There is no way to produce as great a man without the Devil as you can with the Devil. If the Devil is not a part of the eternal plan then He is equal with God and may overcome God sometime, somewhere. If a man who has sinned and overcome is not greater than a man who was never tempted; why did not God make a man above temptation? We glorify God in our sufferings. (I Peter 4:12-16.) We are told in this that it is a fiery trial which is to try us, and yet it is not strange at all, the apostle

tells us. The Devil is doing the trying and if we will resist him he will flee from us.

THE DEVIL WILL BE LOST

Why will the Devil be lost if God made him and he is doing the very thing He was made for? That does look strange to anyone who is not familiar with the Book. There are wilful sins and they are not to be forgiven. The Devil sinned wilfully and was lifted up with pride. Pride will be his ruin. (I Tim. 3:6): "Not as a novice, lest being lifted up with pride he fall into the condemnation of the Devil." The Devil then fell into condemnation because of pride. He thought he knew more than God. He did not stay where God put him. He had pride and vanity in his make-up. "Pride goeth before a fall."

Let us all resolve that we will resist the Devil and become a man like God intended us to become from the beginning. There is a glory awaiting us on that shore of life everlasting. There the flowers of life will bloom for us. We must come up through great tribulation. We must fight the battles of life and overcome. We cannot win that home of the soul if we sit down and allow ourselves to become weaklings among men. We are to climb the mountains and get above the mob and rabble. The toils of this life will seem nothing when we get to the end of the way. It will be glory there for us. Our Savior is there preparing a home for His children. He has gone beyond the clouds and beyond the heavens, all of them, to prepare this home for us. What that home will be no man knows. It will be rich with the wealth of the angels and God will decorate it with His jewels rare, and Christ will adorn it with the wealth of all worlds and all climes. Fountains may flow in melody forever. Rippling rivers will wander through its border land. Birds of more than mortal beauty will sing in the trees beside that

river. No sin will enter there and all of those redeemed will remember their trials on earth and their rest will be sweeter on that golden shore. Let God into your life, sinner, tonight and He will help you to overcome your trials here in this world. Let the King of Glory come in. Feast your soul in the treasures of the kingdom of Jesus. There is no friend like the Christ. He died to save you; will you take hold of Him tonight. He calls you, will you refuse His mercy while He waits with outstretched hands to welcome you to Him.

Denominationalism and Sectarianism

Denominationalism is the greatest curse of this country and has been the cause of more division than almost any other one thing. There are men and women who boast that they are a member of a denominational church and at the same time knowing that Jesus prayed six times in His prayer, recorded in the Gospel by John in the seventeenth chapter, "that they all might be one." Was Jesus mistaken in what He wanted the Christian people of the world to become? He was standing in the very shadow of the cross and surely He meant what He said in this prayer. We can never become one and remain in denominational churches, for one is as good as the other and none of them are right in any sense. They wear the wrong name and build upon a false foundation. They accept creeds and dogmas and discipline for their rule of faith and practice when the Bible alone should be taken as such. There is but one rule of faith and practice and denominationalism makes many rules of faith and practice.

THE NAME

We hear many say, "There is nothing in a name." Such a statement is false upon the very face of it, and the one so stating does not believe it. There is everything in the name "Christian." Jesus Christ should be "the head of the body the church," as we find stated in (Col. 1:18): "Approach a man who belongs to a denomination and ask him what he is religiously and he will call his denominational name and forget to ever mention that he is a Christian. He denies that Jesus Christ has the pre-eminence in his life, for he calls the name of a denomination and says he is that first. He will tell you that he is a "Christian," but that all people who worship the Lord are Christians. He wears only the name of his own denomination and refuses to wear the name of any other denomination. If there is nothing in a name why

refuse to wear the name of any church in the world? Why not work for the other denomination the same as he works for his own; for he will tell you that he believes one is as good as the other, but he only works to build up his own, and this shows that he is not sincere when he tells you "That there is nothing in a name." Denominationalism is building up infidelity in this world as nothng else can. It is opposed to the Bible and teaches men to respect creeds above the word of the living God. It abuses faith and casts aside Jesus Christ and the name He taught His followers to wear. It causes division and strife and keeps out of the true church many millions of men and women. There is but one name to wear and that name is Christian. It is the only name given among men whereby we must be saved. (Acts 4:12.) We find this name in (Acts 11:26), where the "disciples were first called Christians at Atioch." It is the only name given for the followers of Christ to wear. Why deny this name and abuse God's Word by wearing a sectarian name? If any suffer he should suffer as a "Christian," not as a follower of some denomination. (I Peter 4:16.) The name Christian is a worthy name and no other name is a worthy name (James 2:7.) All the world will unite on the name Christian but they will never unite on a denominational name.

Denominationalism comes in its own name and it alone. We find that they would come in their own name and they would be received. But when one comes in the name of Jesus he is rejected and abused. (John 5:43.)

The church at Philadelphia was commended because it had kept His name and had not denied it. (Rev. 3:8.) It is a fearful thing when a church will deny the name of Jesus, and this the denominational world has done and is doing all the time. Men and women who wear sectarian names are continuously denying the name of Christ. He is the bridegroom and no one can be true to the bridegroom unless she

will wear his name, and no one can be true to Jesus Christ unless he or she will wear His name, for He is the bridegroom of the church. Dear reader, you can laugh at this and be content to go on and wear the sectarian name you have but it will damn you in eternity if you do. You cannot be true to Christ and stick to your denominational name you have. You can try to make the word of God suit you, but it will never bend to suit your will or prejudice, but your will must bend to suit God's will or word.

CREEDS

Denominationalism is built upon creeds and disciplines and is no part of the kingdom of God. They have added to the Word of God or taken from it. There is a curse pronounced upon all who take from or add to the Word of God. We find in (Rev. 22:18, 19) that those who take away or add to the great Book shall suffer for taking them away or adding to them. It is a fearful thing to disobey God's Word. Denominationalism is doing this very thing all the time. It has denounced the name of Jesus Christ and taken a secretarian name instead. The denominational world is wilful in its sin. Creeds will never save anyone in this world but the Word of God will save men. If Jesus Christ is pre-eminent among men let us own Him as such and drop all party names and cleave only to the name Christian. Exalt Christ in our lives and before the world. It is a common thing to hear men say, "I am glad there are so many churches, so all can have a way to be saved." If there is more than one way to be saved then the Bible is not true. If there is just one way to be saved then men should not gloat over the fact that there are denominations in the world. There is just one church and Jesus Christ established it. It lives today and will live forever. All creeds will some time be burned and destroyed from the face of the earth. They cannot live forever, for

God's book must have the right of way sooner or later. If a creed is the same as the Bible, then there is no excuse for it, and if it is different from the Bible then we should not tolerate it. So there is no reason for a creed any time or anywhere. Creeds and disciplines have divided the world and will keep it divided until the Gospel destroys them from the earth. The dogmas of men contradict the Bible and yet men and women go on blindly and serve the god of this world. There is no excuse for a creed today and never has been in the history of the world. They make strife and promote sectarian institutions and nothing but that. Dogmas do not give any high conception of God or of Jesus Christ.

The world would like to have the pure Gospel preached, but instead they are fed on trash and dirt. They are hearing the topics of the day discussed and no Gospel in it. The minister has ceased to study the Word of God and has turned to fables. Higher criticism has entered the church and the pulpit. We call it higher criticism but it is infidelity to begin with and denominationalism has made it. It is woeful to see the little dwarfed minister try to become a higher critic and doubt God's word. He patterns after some man who has a great name and has become skeptical concerning God and His word, and it is called higher criticism, and the little two by four preacher gets in on it and tries to become the same. It is sad to see the pulpit filled by such cattle. Such a man is no more fit to be teaching the people about Christianity than the greatest avowed infidel in the world would be fit to teach them. Denominationalism is a fine machine to turn out such specimens of teachers. Denominationalism is higher or lower criticism, as you may be pleased to call it. It doubts the Bible and will not take God at His word on anything. It puts its own opinion up for what Jesus said. It will not believe the Bible like it is written.

PAUL TOLD OF SECTARIANISM

Let us read (I Cor. 1:11-13.) He tells us that there were divisions in his time and he told them of their sin. One said, "I am of Paul," and another one said, "I am of Apollos." That is just what the denominational spirit is doing today. They follow men and not Christ. Again Paul tells us of this sin and calls it worldliness or carnality. (I Cor. 3:3-8.) Paul says this is sin and it was division just as we have today. Yet some fellow will say, "One church is as good as another one." I grant you that in the sectarian world one church is as good as another one, for none of them will save men, but the Church of Jesus Christ found described in the Bible will save men. Let us hear Peter tell of the denominational spirit that exists today and he saw it in the long ago (II Peter 2:1-3.) He said they would make merchandise of the word of God and that the way of truth would be evil spoken of. The name Christian is laughed at and called sectarian by the sectarian world today. Creeds are read by the denominations as much as the Bible or more. Each denomination is trying to build a church building bigger than the other one. Stress is laid on the house and not on the thing taught. People are following the crowds without ever thinking for themselves one minute. Evolution has gotten a hold upon the world on account of sectarian teaching. The world has been taught by the denominational world to follow its own ideas and the world has gone so far that it doubts the Bible narrative of man's creation. Christian Science and Spiritualism are offshoots of the teaching of sectarianism. It has always brought such and will ever bring such. Just as well doubt God's word in one thing as another. I am not in the least alarmed over the situation, for truth will win in the end. It is sad to see so many deceived by the false teaching of the word of God. Often men think it is the word of God they are listening to and it is only the teaching of men. Let us

believe the Word of God and let men's teaching alone. I do not want any man to believe me because I have merely said a certain thing, but let him search the Bible to see if what I have preached is true. "The Gospel is the power of God unto salvation to everyone that believeth." I would not have the searchlight of God's word thrown on the other man's teaching any more than I invite it thrown on my own. Let us measure by the standard.

PEOPLE ARE EASILY FOOLED

The human family is easily fooled, it seems. Many men believe that they can be saved if they are a member of a lodge and live up to its demands. Fraternal organizations never did save anyone and never will, and were not brought into existence for that purpose. But men get to thinking that they can go to glory because they are members of certain lodges. All fraternal orders are of this world and do not go one step beyond it. They do not teach religion in any sense to anyone. Well-informed men who are members of lodges and fraternal organizations will tell you that the organization is not in the place of the church, but the false teaching comes from those who are ignorant of the mission of the fraternal order. One of the saddest things in all the world is to hear a man stand at the grave of one of his fellow-men, and say, "Our brother has entered heaven after having lived so nobly here." Yet this man of whom he speaks was likely not a member of the church and never made any pretensions to Christianity at all. The man who speaks is often a sinner and makes no profession in any way to serving the Lord. This teaches the world a false doctrine, for it makes men believe that the lodge will save them when it cannot.

All such false ideas have come from the teaching of denominationalism that any way will do. Fraternalism is only a part of denominationalism, for its teaching is only for this

life and is moral only in its make-up. A moral man is not necessarily a Christian, but a Christian must be a moral man. Remember that the church is the only institution that will save you or give you hope of the life to come. Don't be misled by denominationalism or fraternalism in any way, for neither will save you. God's word obeyed is all that will save you in the life to come. Accept Christ as your Lord and you will be safe.

GIVE JESUS CHRIST THE RIGHT OF WAY

Let us give Jesus Christ the right of way in our hearts and we are sure to be right. He is King and Lord of all and all authority was given unto Him in heaven and on earth. Let us make Him pre-eminent in everything. Let us be called by His name and plead for His church instead of some denominational body of people. Let us get on universal ground, which is the word of God. When God speaks let us believe Him at what He says. The opinions of men will never save anyone in this world. The teachings of Jesus Christ will save you and they will save me. Division will never get the world anywhere. We can never be united on anything but God's word. Christ knew it when He prayed for His followers to be one, and said "ONE" six times in His prayer in (John 17:11, 21, 22, 23.) There can be no ground of unity sought or brought about except to take the Bible as it is written and believe what it says. All other efforts to unite the world will fail and shamefully fail at that. The hour has come when we should seek to know the will of our Lord and then do it with simplicity. Make Christ king in your heart and He will give you peace and joy in this world and life everlasting in the world to come. Take His hand in yours and let Him lead you through this world filled with its false doctrines and denominational temples erected to the god of this world. Feed your soul on the bread of

life and drink from the fountain that never runs dry in this life nor in the other. Glorious thought, mighty vision when Christ shall rule and reign and men shall follow Him instead of the false teachings of men. May we bow our knees to Him and not to idols made by hands. He will give us peace and rest when life is over. Let us walk with Him here while the tempest rages and the storms of sorrow come. He will guide us with His eye and lead us by His hand of love. In the dark and silent hour of death there will be no evil to fear, for He will be with us. On sun-kissed shoes He will walk and we will be by His side forever and forever in that home which He is now making ready for His children. Sinner, will you believe His word and accept it?

Erring men and women wearing some other name than the divine name, will you lay down error and accept truth as it is in God's word. Get into the kingdom of Jesus Christ and wear the name Christian until eternity. A glorious hour awaits all those who love His appearing and His kingdom. Be one who will not be found wanting when He comes to make up His jewels, but be found watching and waiting for His appearing. Give your all to Him now and when He comes He will guide you to realms where no sorrows ever come.

The Plan of Salvation in the Bible

1. Everyone has to hear the word of the Lord before he can come to Jesus. (Rom. 10:17.)

FAITH

1. There are none who can come to God without believing in Him. (Heb. 11:6.)

2. One might believe in God without believing in Jesus Christ, the Son of God (John 14:1), so Jesus taught us to believe in Him.

3. One might believe in both the Father and the Son and yet not have the kind of faith that God wants him to have. (James 2:17, 19, 22, 24, 26.) Faith and works are coupled together and cannot be separated.

REPENTANCE

1. We have to repent of our sins or we cannot come to God and be added to the church, for repentance is one of the steps in the plan of salvation. (Luke 13:3, 5.)

2. We are told what repentance is in (Acts 3:19.) It is turning around and facing about toward God.

3. All men and women have to repent or they cannot come to God. (Acts 17:30.)

CONFESSION

1. Jesus tells us that we must confess Him before men if we are to be confessed before the Father at last. (Matt. 10:32, 33.)

2. We are now told what confession is and how to make it in (Rom. 10:10.)

BAPTISM

1. We are commanded to be baptized in the name of the Father, Son and Holy Ghost. No one can get out of obeying a command in the word of God. (Matt. 28:19, 20.)

2. We find what baptism is in (John 3:5.) No one can be born of anything that is smaller than the thing to be born, therefore baptism is a burial in water.

3. When anyone rejects the counsel of God, he rejects His word, and when one refuses to be baptized he rejects the counsel of God. (Luke 7:30.)

4. It has a part in the plan of salvation as well as faith, repentance and confession, and cannot be taken out of its place. (Acts 22:16.)

5. Baptism saves men, we are told in the word of God. (I Peter 3:21.) If it saves, then why not accept what the Book says about it.

6. Baptism is a burial in water and plainly says so in the Bible. (Rom. 6:4.) We are also told that there is only one baptism. (Eph. 4:5.) Then we are told again that it is a burial. (Col. 2:12.)

CHRISTIAN

1. Those who take these steps into the kingdom of God are called Christians only. (Acts 11:26; Acts 4:12; Acts 26:28; 1 Peter 4:16; James 2:7; Rev. 22:4.)

CHRISTIAN GRACES

1. We have to do what we are told to do in the word after we become Christians. It is necessary that we also continue in the things the apostles did. (Acts 2:42.)

2. We are also told to continue to grow in all the graces of God's word (II Peter 1:5-8.) These things will make us what we should be in the service of the Lord.

3. Now we find where these graces will take us if we let them have a place in our hearts. We are to at last enter into the everlasting kingdom of God. (II Peter 1:8-12.)

Note.—Do not be afraid, dear reader, of obeying the Gospel just like it is written without taking anything away from it or adding anything to it. The Gospel is the Word of God and must be obeyed as it is written. You can't take baptism out of the Word any more than you can take faith out, or repentance out.

Instrumental Music in Worship

God sends Moses as his ambassador (Ex. 3:10-15.) It was God who selected Moses to go and bring the children of Israel out of bondage, therefore Moses was God's ambassador and acted for God.

God also said to Moses: "I will be with thee and teach thee what to say and what to do." (Ex. 4:15.) Now, if God was with Moses and taught him what to say and what to do, then is not God speaking to the people? Read (Ex. 4:12-15.) Moses was God's Ambassador and God taught him what to say and what to do. Therefore, whatever Moses did was from the Lord.

Moses had his credentials from the Lord. (Exodus 4:1-14.) It was God that was sending Moses, and it was the Lord that was going to be with him. Moses wanted to be excused because he did not have fluent speech and God told him that He would be with him and teach him what to say and what to do. Moses did not have a good excuse for not going and God answered him and told him what He would do for him in leading the Children of Israel out of bondage and in his speaking to Pharaoh. Israel accepted Moses' credentials. (Ex. 4:28, 29.)

Moses went as God told him to go and lead the children of Israel out of bondage and crossed the Red Sea. God was with him just like He told Moses He would be, and Moses was spokesman for the Lord. After crossing the Red Sea there was a song of jubilee. The Lord was with Moses to teach him what to say and what to do, so God was in the rendering of the song. To reject the Lord's agent is the same as to reject the Lord (I Sam. 8:7.) "And the Lord said unto Samuel hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."

Moses was the agent of the Lord, and to reject what he did is to reject the Lord, the same as the Lord said unto Samuel. Moses rejoiced and sang a song unto the Lord. (Exodus 15:1-19.) Now we find that Miriam, the prophetess, also celebrated and it was with timbrels and with dances. All this was according to the direction of the Lord. They used musical instruments in this praise and Miriam was a prophetess.

Moses was faithful in all things which were to be spoken. (Heb. 3:5.) This shows that Moses was God's servant and he praised the Lord and the prophetess praised the Lord on instruments of music also. God commanded Moses to make musical instruments to be used in worship. (Num. 10:1, 2.) "And the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeyings of the camps." Here we find that God had these instruments made. God then is the author of instrumental music. Moses had instructions from the Lord to make them. Now let us see for what they were used. (Num. 10:10.) "Also in the day of your gladness, and in your solemn days and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifice of your peace offerings; that they may be to you for a memorial before your God; I am the Lord your God." We now see that they were used for praising the Lord. They were to be blown in their solemn feasts. This was worship and instruments of music were to be used in worship. There is nothing that is more plain to the mind than that statement. These instruments, or some like them, were used later on, as we find in (II Chron. 5:13, 14.) "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, for He

is good; for His mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord." Now in the next verse we find that the glory of the Lord filled the house of the Lord. We notice that the singing and instruments were as one. In fact, there was no singing without instruments. For where songs are mentioned there are always instruments with them. The glory of the Lord came when they played. Why should not the glory of the Lord fill the house when it was God who instituted instrumental music and placed it in worship? God is pledged to be where they worship Him. Let us now follow this right on and see what we find. (I Chron. 25:1-31.) In this scripture, we have the division of singers in the house of the Lord. This was David's arrangement, but David was a man after God's own heart."

As we find in (Acts 13:22.) Now if David was a man after God's own heart he was surely worshipping according to the law of God. These singers and players were divided into groups of twelve and were for service in the house of the Lord. David did all that he did by the authority of the Lord. (I Chron. 28:19): "All this, said David, the Lord made me understand in writing by His hand upon me, even all the works of this pattern." It cannot be argued that David did anything of his own thinking in the way of setting up worship of his own liking, for he did it by the authority of the Lord. Let us notice again in (II Chron. 29:25, 26) and here we see the singers again and they had instruments of music in the worship of the Lord. They were the instruments of David, and David had his authority from the Lord. Everywhere we find worship we find instruments of music.

Now let us see where they even prophesied with the psaltry and tabret and pipe and a harp in (I Sam. 10:5.) "Thou shalt meet a company of prophets coming down from the high place with a psaltry, and a tabret, and a pipe, and a harp,

before them; and they shall prophesy." They even preached with the musical instruments, for prophesy means to preach. Now let us see in the sixth verse of this same chapter what happened. "And the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." God was in this place, for He turned this man into a different being and there was music there. Now let us see another place where they prophesied with a harp. (I Chron. 25:3): "Who prophesied with a harp, to give thanks and to praise the Lord." The musician can praise with the musical instrument and with singing and they go together. David says in the (Ps. 71:22): "Unto thee will I sing with the harp," so we see that singing and the harp go together. Let us see again in (I Chron. 15:16): "Singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy." The instruments and the voice were together.

We next notice the instruments of music of the Lord in (II Chron. 7:6): "With instruments of music of the Lord, which David had made to praise the Lord." This shows that what David did was from the Lord or of the Lord. Musical instruments have been in the worship of the Lord from the very beginning of praise and will be in it to the end of time. When Miriam, the prophetess, praised the Lord on instruments of music after the children of Israel had crossed the sea, it was that we might see from the very beginning that musical instruments were used in worship and to praise the Lord. In (Heb. 10:1): "For the law having a shadow of good things to come." Miriam, the prophetess, gave us a faint idea of the praise that would be in the church. God's spirit follows music now as it once did in the long ago. Music was made to praise the Lord with, and not the devil. God will condemn it every time it is used for the praise of Satan. Music has a holy use and not an unholy.

INSTRUMENTAL MUSIC A PART OF THE JEWISH WORSHIP

Instrumental music was a part of the Jewish worship. It was a part of the synagogue worship. Jesus worshipped in the synagogue. He never made a protest against instrumental music anywhere or any time. Jesus left us an example that we should follow His steps. (I Peter 2:21.) We are told that Jesus was our example. The man who opposes instrumental music in the church is not taking Christ as an example. Now, Jesus being our example and He worshipped in the synagogue and never made protest concerning the music, why should men make protest now? Jesus taught in the synagogue (Matt. 4:23; Matt. 12:9; Matt. 9:35; Luke 4:15, 16.) In all of these references we find where He taught in the synagogue and yet he never said one word about music being wrong in the worship. I wonder why He did not? He spoke against chief seats and long prayers and standing to be seen, yet never one word against music. God put music in the worship and Jesus did not take it out.

A Jew coming into the Kingdom of Jesus would naturally use instrumental music, unless there is a direct command against it, for the Jews used it in their worship and therefore would use it in Christian worship unless Jesus had forbidden it. Now, there is not one word said against it, but we do find where it was used in worship in the New Testament. Praise is the same as it has always been and will always be. Instrumental music is not forbidden but is sanctioned in the New Testament. The man who fights instrumental music in the church fights God and His word. He says that he knows more about what should be in the worship than God knows. He takes away from God's Book and sits in judgment where God should sit.

INSTRUMENTAL MUSIC—PART II

There has been a great deal written and perhaps more said

about instrumental music in worship, than almost any one thing in all the Book, and yet the Bible has plainly spoken on it, so there need be no misunderstanding. The opinions of men have been taken without appealing to the Word of God. When such things are done is always creates a misunderstanding among the people who are not so well informed and do not have the time to study the Bible for themselves. Creeds and disciplines and dogmas have made divisions in the world for many centuries. A creed need not be written to become a creed. Certain ideas can get into the head and heart of man and then be taught to others until it becomes an unwritten creed and do as much damage as a written creed can do. This is the case with instrumental music in worship. It has been taught against until people believed that it was wrong in worship, yet the Bible speaks out plainly in its favor. It is our purpose in this treatise to show the place that music has in worship, and in doing so will let the Book speak for itself.

GOD PUT INSTRUMENTAL MUSIC IN WORSHIP

Let us now look to (Num. 10:1-10) and see what is said about music in worship. We read in (Num. 10:2): "Make thee two trumpets of silver; of a whole piece shalt thou make them, that thou mayest use them for the calling of the assembly, and for the journeying of the camps." Here we find that God was speaking to Moses and God told him to make these instruments. In the tenth verse of this tenth chapter we also read: "Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifice of your peace offerings; that they may be to you for a memorial before your God; I am the Lord your God." So we find here that God introduced instrumental music in the worship and no man is to blame for it. If God did it, can man object to it?

MUSIC CAUSES EVIL SPIRITS TO DEPART

We shall now turn to (I Sam. 16:23): "And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him." It looks here like music was a good thing, does it not? If it causes evil spirit to depart from a man it is a good thing to have around the home and in the church also.

GOD'S POWER CAME WHEN THE MINSTREL PLAYED

We find in (II Kings 3:14, 15) that the hand of God came upon Elisha when the minstrel played. "But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him." (Elisha.) Now, if instrumental music drives away the evil spirit and instrumental music also causes the hand of the Lord to be upon Elisha and that God ordered it in worship, what can anyone have to say against it? Someone might say, "Well, this is back in the Old Testament and we are not to be governed by it now." There are two things that have never been changed, and that is prayer and praise. They have remained the same throughout all the generations. Besides the law was all that was taken out of the way and nailed to the cross. The prophesies were not nailed to the cross and this will be proven later on in this chapter.

We are now going to turn to the New Testament and let it speak for itself and see the place that instrumental music has in the church. If the New Testament speaks out clearly on this subject, then there will be no reason for anyone not using instrumental music in worship. We want the Bible to speak on this subject, and that is the reason that we use so much scripture.

THE CHURCH CALLED HEAVEN

In (Matt. 13:24): "Another parable put He forth unto

them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field." Here the church is called heaven and no one can dispute it, for it continues on, and in the thirtieth verse we are told, "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, gather ye together, first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." So we find that Jesus was talking about the kingdom here on the earth, and he called it the kingdom of heaven, which is the church. Jesus calls it the kingdom of heaven again in the 31st verse of this same thirteenth chapter of Matthew. He also calls it the kingdom of heaven in the 33th, 44th, 45th and 47th verses. None of these verses relate to the eternal kingdom, for He plainly states that they relate to this world. Jesus told his disciples that His kingdom would come among men and that He would come in this kingdom before some of them died. (Matt. 16:28): "Verily, I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Some of His disciples were to be living when the Son of man came in His kingdom. Jesus established His kingdom here on this earth, yet it is not of the world, but a spiritual institution into which men must enter to be saved and it was to be a heavenly kingdom. In almost every instance where Jesus uses the word heaven He speaks of the church. Heaven is a word used as a metaphor and can represent many things. Most people think that heaven means the eternal kingdom, but the eternal kingdom is not named in the Bible. Jesus is now preparing it for His people and He does not name it. Let us read (John 14:2): "I go to prepare a place for you." It says a place and it is not named. Jesus went up above all heavens to prepare it. See (Eph. 4:10): "He that descended is the same also that ascended up far above all heavens, that He might fill all things." So

Jesus is preparing a place outside of heaven for His children to dwell in through all eternity.

Now we see again that the church is called a heavenly place. (Eph. 1:3): "Who hath blessed us with all spiritual blessings in heavenly places in Christ." This says that we are blessed with spiritual blessings in heavenly places. The church must be a heavenly place or Paul would not have called it heavenly. Again (Eph. 2:6): "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." So we here see that we sit together in heavenly places which cannot be anything but the church, yet he calls it heavenly places. He again calls it a heavenly place in (Eph. 3:10): "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Here Paul plainly calls it the church. We are not uncertain any longer, for it is called the church, and when the apostle calls it the church, we must believe him or refuse to believe an inspired writer of the Book. We now have the heavenly place and the church called the same thing. It is the church and a heavenly place also. Now, let us read in (Heb. 12:18-24.) We shall only quote (Heb. 12:22-23): "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first born, which are written in heaven and to God the judge of all, and to the spirits of Justemen made perfect." The church is called Mount Sion, heavenly Jerusalem, the city of the living God. So here we find that the church is plainly called heaven. It is among men and we are now in it. Whatever we find in this heavenly Jerusalem, we find in the church. Let us also read (Rev. 4:12): "After this I looked and behold a door was opened in heaven; and the first voice which I heard was at it were of a trumpet talking with me; which said, Come up hither, and

I will show thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set up in heaven, and one sat on the throne." Now, we are going to look back to see about this throne and where it was that he sat and if that throne was in the church or not, which is called heaven.

(Jer. 3:17): "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their own heart." The writer says that all nations shall be gathered to it and that there was a throne to be there, and over in (Rev. 4:1, 2) as we read above; we see that one sat on this throne. In (Matt. 19:28): "And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Here is the same throne we read of over in Jeremiah. This throne is set up in the church, the heavenly Jerusalem and Jesus is sitting on that throne, it is Mount Sion, which Paul talked about in (Heb. 12:22, 23) which we quoted above. Jesus sat on this throne, we will see. (Rev. 4:3): "And He that sat was to look upon like a jasper and a sardine stone; and there was a rainbow about the throne, in sight like unto an emerald." Jesus is called a stone and a rock in many places in the scripture. Let us now read (Rev. 1:20): "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches. We learn by this that all that he was talking about was to take place here in this world and not a thousand or a million miles off. The heaven mentioned is the church and Jesus is sitting on the throne in the church.

In (Rev. 4:5, 6) we learn that there were four beasts and they give glory and honor to him that sat on the throne. All this takes place here in this world and this kingdom he is talking about is here in this world, but it is a spiritual kingdom, the church. Now we are going to find that John tells us plainly that all this is here in this world. (Rev. 11:1, 2): "And there was given me a reed like unto a rod: and the angel stood, saying, rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the Holy city shall they tread under foot forty and two months."

There is no mistake about where this takes place, for it tells us that the Gentiles are to tread the holy city under foot, and the temple of God. It is not that eternal home of the righteous that is to be trodden under foot for forty and two months, but this same place of which we have been reading about, the church and heaven is what the Gentiles are to tread upon forty and two months. By this scripture we learn that all of this is to take place here in this world and not some distant sphere. And if it is to take place here, then we know that the church is called heaven. Let us now look to (Rev. 14:17): "And another angel came out of the temple which is in heaven, he also having a sharp sickle." Here the angel came out of that same temple and we have just found that this temple is here in this world and in the church, for the temple was in heaven. Before we forget, let us read (Rev. 11:15): "And the seventh angel sounded: and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Here we find that he said the kingdoms of this world, showing us plainly that he is talking of things right here and calls it heaven.

All that the writer has been speaking about is to take place

here on earth and most of it in the church. Every time he mentions heaven it is the church he is talking about. In (Rev. 12:7-12) we find that there was war in heaven, which is the church, and the dragon was cast out; that is when the church will purify herself. There never has been a war in that glory world to which we are at last going, but the war is right here in the church and the dragon is overcome by the blood of the Lamb, as we are told in (Rev. 12:11): "And they overcame him by the blood of the Lamb and by word of their testimony; and they loved not their lives unto death." Now, this war could not have been anywhere but in this world, for they loved not their lives unto death. In this war Christians will die, and we do know that no one will ever die in that glory world. This is a battle in the church and it is called heaven, just as Jesus always called the church heaven in his parables.

MUSIC IN THE CHURCH

Now, we have clearly shown that the church is called heaven in the Gospels and also in Revelation. Now, let us see if we do not find music in the church. (Rev. 5:8): "And when he had taken the book, the four beasts and four and twenty elders fell down before the lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints." Here we find that there were harps in the church. The same God that drove the evil spirit away from Saul and the same God whose hand came upon Elisha is with those who use harps, for God is in the heavenly kingdom here on earth. The same God that instituted instrumental music in the worship during Moses' time is the same God that loves music today in His worship. Now, let us look to (Rev. 14:1, 2): "And I looked, and lo, a Lamb stood on the Mount Sion, and with him an hundred and forty and four thousand, having his father's name written in their foreheads. And I heard a voice from heaven, as the voice of many

waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps." Here we find this same Mount Sion that we found in (Heb. 12:22), and he told us in Hebrews that it was the church and here it is the same Mount Sion and in this we found harpers harping with their harps. That man or woman who fights music in the church fights against God and His kingdom. God ordained that music should be in His worship and He never set it aside and then told us that there is music in the heavenly kingdom among men.

Music is not only ordained of God and placed in the worship by Him but God condemns instrumental music when it is used for any other purpose than for the worship of God. God condemns songs when not used for the worship of God himself. Let us now look to (Amos 6:1-6.) We shall only quote (Amos 6:4, 5): "That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music like David." In this God condemns music, for it was being used for unholy purposes, and He will not permit its use save for holy purposes only. This is the strongest scripture in all the Bible for the use of instrumental music in worship. For God condemns it when it is used for any purpose only for the worship of God alone. In all the book of Amos God talks of their idolatrous worship. He condemns their offerings and yet He commanded offerings, but He condemns their offerings because they were offered to idols. Music is condemned for the same purpose, but God accepts music every time when it is used for the praise of God. (Amos 5:22, 23): "Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will

not hear the melody of thy viols." God commanded offerings in (Lev. 7:1-28) yet He here in this scripture in Amos, He condemns offerings because they were offered in idolatry. He condemned music for the same purpose. God also condemned their songs. If it is wrong to have instrumental music it is also wrong to sing, for God said, "Take thou away from Me the noise of thy songs." If this scripture condemns instrumental music, then it condemns songs also. The fact is that God did not condemn either one, only for the sinful use that was being made of them. When we sing we should worship God in the song, and when we play the instrument we should praise God with it. God accepts both when used to praise Him. We notice that this same sin is spoken of in (Isaiah 5:11-14): "Woe unto them which rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them. And the harp and the viol, the tabret and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of His hands. Therefore the people are gone into captivity, because they have no knowledge, and their honorable men are famished and their multitudes are dried up with thirst." We are plainly told that this was idol worship and God condemned the music with all the rest of the sin they had fallen into. When music is made it must be made to honor God or He will condemn it. Everyone that makes music should be careful to make music for God and not for the Devil. Every talent should be used for the service of God. Music is a talent and therefore should be used to honor God with.

THE LAW NAILED TO THE CROSS

We are now going to look to the Old Testament and see if music was not seen in the church by the prophets, long before the church was established. We are told that the old law passed away, and to this we agree but the prophets

nor prophecies, did not pass away. The church is built upon the prophets. Let us now see what was nailed to the cross. (Eph. 2:13-16.) In this fifteenth verse we find it was the law of commandments that was abolished. Nothing else passed away but the law of commandments. (Col. 2:14): "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." This was the handwriting of ordinances that was taken away. The law of Moses passed away, but the prophets remain. (Rom. 6:14): "For sin shall not have dominion over you: for ye are not under the law, but under grace."

THE PROPHECIES DID NOT PASS AWAY

We learn in (John 5:39): "Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me." Not one word of the New Testament had been written when Jesus said this, so we must conclude that He was talking of the Old Testament. The Old Testament did testify of Jesus, and it is through it that we can prove that Jesus is the Christ. The first Gospel sermon ever preached was taken from the Old Testament. Read (Acts 2:16-21.) Again (Acts 2:25-35.) Let us now turn to (Acts 17:11): "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." What scriptures did they search? There were no scriptures except the Old Testament to search. The church is built upon the prophets. (Eph. 2:20): "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Take away the prophets and one-third of the foundation of the church is gone. (II Tim. 3:15): "That from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Timothy had only

the Old Testament to know, yet they had made him wise into salvation, which salvation was in Christ Jesus. There was no salvation under the Old Testament but the Old Testament taught of Jesus Christ and would bring one to Christ where there is salvation.

THE BOOK OF PSALMS IS PROPHETIC

In (Luke 20:42, 42): "And David himself saith in the Book of Psalms, the Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool." This quotation is taken from (Psalms 110:1) showing that it is a book of prophecy. Let us now hear from (Luke 24:44): "That all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Here Jesus tells us that there were prophecies in the Psalms concerning Him. (Acts 1:20): "For it is written in the Psalms, let His habitation be desolate, and let no man dwell therein: and His bishoprick let another take." Now look in (Psalms 69:25) and you will find the same scripture. (Acts 13:33): "As it is written in the second Psalm, Thou art my Son, this day have I begotten thee." This language is found in the second (Psalm in 2:7.) We find again in (Acts 13:35): "Thou shalt not suffer thine holy one to see corruption." This is found in (Psalms 16:10.) All of the 22nd Psalm is prophetic and speaks of Jesus in nearly every verse. The New Testament writers together with Jesus quote Psalms over sixty times, showing that the entire book of Psalms is prophetic and is looking forward to the time of Jesus Christ, when the church would be established.

The prophet said Jesus would speak on the harp. Let us look to (Psalms 78:2): "I will open my mouth in a parable: I will utter dark sayings of old." This was surely spoken of Jesus. Now, let us see further in (Psalms 49:4): "I will incline mine ear to a parable: I will open my dark sayings upon the harp." Jesus was to speak upon the harp. Now,

we will look and see its fulfillment in the New Testament (Matt. 13:35.) We find that this scripture refers us right back to what the prophet had said about Jesus speaking upon the harp. This is too plain for anyone to deny. The dark sayings and the secret things are the same.

DAVID WRITES OF THE CHURCH

Now we have found that Psalms is prophetic and that David was writing mostly about the church and the time of our Lord. Let us hear him tell of the church. Paul quotes David in the (Ephesian letter 2:8): "He led captivity captive and gave gifts unto men." This was quoted from (Psalm 68:18), showing that David was speaking of the Christ, and then in the 25th verse of this same Psalm we hear him say: "They have seen thy goings, O God; even the going of my God, my King, in the sanctuary. The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels." David says plainly that He saw his going in the sanctuary and in (Heb. 8:2): "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man," makes us know that it was Jesus whom David saw. This is too plain for a baby to misunderstand its meaning. If the reader has any doubt about it read (Heb. 8:1, 2, 3.) David saw damsels and they had timbrels and the players on instruments followed after. This was in the church that he saw them playing on instruments and it was in the true tabernacle which the Lord pitched and not man. It was an orchestra and all had instruments and they played on them. The more music you have the better, if it is made for the honor and praise of God. It must be done to honor God and not for show nor for idol worship but for the praise of God. David again gives us to understand that we must praise the Lord with the timbrel and harp (Psalms 149:3), and he tells us in

the fourth verse of this psalm "that the Lord takes pleasure in His people: "He will beautify the meek with salvation." The meek never had salvation until Jesus had been offered upon the cross. All of this (149 Psalm) has reference to the time of the church and they had musical instruments in their worship. In the (150 Psalm) we have him conclude the whole matter and he tells us to praise the Lord upon the timbrel and harp and upon the loud sounding symbals. Let us give God all the glory and praise that we can and upon every instrument that we can. Don't praise the Devil with music but give all praise and honor to God and to Jesus Christ.

MUSIC IN THE EPISTLES

In the First Corinthian letter and thirteenth chapter we have this reading: "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a clanging cymbal." Now Paul was writing to the church and he was using an illustration that they would understand. They had brass instruments of music and cymbals and he told them if he did not have charity he would be like one of their instruments that did not have any music in it. These instruments were in the church and used there or he would not have used it as an illustration to teach a spiritual truth. He knew they would understand what kind of a noise an instrument would make that did not have notes in it and make a distinction in the sound. He also gave them another example of the same kind in (I Cor. 14:7): "And things without life, giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?" Paul again in this chapter tells them that the pipe or harp must give a distinction in the sound. In other words, there must be notes and then each one can know what is being played. It would not edify the church if there was no distinction in the sound. His illustration was

apt and all the church understood it, for they had these instruments in the service every time they worshipped God. This is as positive proof as can be had anywhere that there were instruments of music in the church. Now let us see in (I Cor. 14:8): "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" Paul in this verse went right back to (Num. 10:9): "And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets." God had told Moses to make these instruments and Paul now tells us by his reference that these trumpets are still used in worship. These are things that no honest mind can get around, they are right in the New Testament church and are being used all the time to praise God.

JESUS SPEAKS OF MUSIC

We want to see one more scripture in regard to music. In (Luke 15:25): "Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing." This parable was used by our Lord to represent the church of God. It may mean the Jews and Gentiles or the saint and sinner, or both of them; but that makes no difference which it represents, we do know that it represents the church and the prodigal coming home represents the sinner coming to God. There was music and dancing. The dance was an holy dance, such as they danced at that age of the world. The sexes did not dance together. There was music when this boy came home to the Father. They made ready for him and killed the fatted calf, put a ring on his hand, shoes on his feet. It was a day of rejoicing in the church when the prodigal child came back home. The church should rejoice now when a prodigal comes home. Jesus represents it in the parable just before this, as a lost sheep or a sheep astray. Jesus gave this parable and He told us of music in the church.

We have found in this treatise that God ordered music in the worship in the long ago and that He has never canceled His order and through all the ages men have worshipped the Lord with instruments of music and God has sanctioned it. He did object when they worshipped idols with instruments of music and left God out of it. He would not hear their songs and He would not hear the sound of their harps and viols when they praised the devil instead of the Lord. We have found that the church is called heaven and there was music in it. We have found that the Psalms are prophetic and that David saw music in the church after it had been set up by Jesus Christ. He saw Jesus going into the sanctuary, the church, and there was music in it. He saw damsels with instruments of music in the church. David said, "Let everything that hath breath praise the Lord, praise Him upon the high-sounding cymbals." David "was a man after God's own heart."

WHO CAN OBJECT TO INSTRUMENTAL MUSIC?

Those who object to instrumental music in worship after reading what God has said in His word about it, simply say, "I will not believe God when He has spoken." God's Word is plain in regard to the use of instrumental music in worship and how can anyone object to it? Let us believe the Book above every man. Faith, Repentance, Confession and Baptism are not more plainly taught in the Bible than is instrumental music. God did command instrumental music in His worship and He has never countermanded His order, and in the New Testament we find where it is used in worship. How much plainer does any man want it than what is shown? We should believe the Book when it speaks and not fight against God. We are here in this trial ground and we are being trained for a home eternal. Let us tune our lives to music here, for there is sure to be music on the other side.

I want my life to be brought into harmony with the divine life and made to where I can appreciate that life eternal.

MUSIC HERE AND HEREAFTER

There is music here and there will be music hereafter. The soul rises higher and higher when we hear music that touches the chords of the human heart. Music mellows the hardest heart and opens the door through which the word of our Lord can enter. It moves the obstinate to obedience to Jesus Christ. It fits us for the worship of God and leads us to the fountain of everlasting life. It fills our lives with the thoughts of the future life and makes us long for a home beside that river that never runs dry. When we hear the songs of praise here and harps touched by the fingers of skilled musicians, it is then that we long for that home where the angels sing and harpstrings are touched by fingers divine. Music here makes us long for the shade tree on that golden shore where angels shall sing and play forever. Oh, the rapture and the bliss that shall fill the soul over there where the songs of the redeemed shall never die and where harp strings shall never break. Music never grows old to the ear here, and it will never grow old to the immortal over there. Every voice shall have its melody and every hand will sweep the harp strings of gold. Let us learn to love music here, that we may appreciate it more there.

The Wonders of the Stars

"When I consider Thy heavens, the work of Thy fingers; the moon and the stars which Thou hast ordained; what is man that Thou art mindful of him? and the Son of man that thou visited him?" (Psalms 8:3, 4.)

This scripture has come to my mind often as I stood under the starry heavens at night and gazed with wondering eyes to the lofty vault of the skies. We sometimes think ourselves great and worthy of consideration, but when we stop for a moment and consider how small we are compared with the things which God has made, then we can realize how little we really are. The earth upon which we tread is among the smallest of all the worlds created. We may view it as vast until we compare it with others in the universe, and then we see how small the world it. We are great when we compare this world with Mercury, the little world revolving near the sun, or Venus, that bright morning or evening star sixty-eight millions of miles from the sun. There is Mars, which is about our equal, revolving around the sun one hundred and forty-five millions of miles distant. But when we turn our eyes to Jupiter, that great world lying out in space four hundred million miles from the sun and almost a thousand times larger than this earth; it is then that we realize our littleness.

Traveling still onward in space we find Saturn, that bright world with eight moons, exhibiting a scene of grandeur beyond that of any planet in the system of worlds. Galieo was the first of mortals to catch a glimpse of this strange world, with its bright, eccentric rings twenty times larger than the earth. The next planet in this system is Uranus, at a distance of one billion eight hundred million miles from the sun, and is eighty-two times larger than this earth upon which we tread. This planet has six moons and they move from West

to East, something that is a profound mystery to the science of man. This planet is the wonder of the solar system and calls forth our profoundest thoughts. There was wisdom beyond that of mortal man when this planet was launched into space. What must be the splendor on such a world? All the planets tell of God, but this one tells us of His wealth of knowledge.

Passing from Uranus, let us launch out to Neptune, a planet whose diameter is thirty-nine thousand miles and nearly three billion of miles from the sun. We have now noticed seven worlds we call our near neighbors and our earth is larger than three of them and smaller than three of them. But what are we, compared with the countless millions of worlds so far distant, for us to have any conception of what they really are. "For what end were these worlds made and set in motion."

Who is he that has never considered the heavens the work of His hands? Stand out under the heavens at night and see the myriads of stars set in the blue above. Think of the worlds we have named as being near us and yet their distance is so great that we cannot comprehend it. Let the imagination take its flight. Fasten the steeds of thought on the top of the Andes and let them go. Let them whirl over the gardens and flowers, over trees, over mountains, over seas, and then rise from the earth view, and wheel away among the stars, plowing luminous tracks and ranges, pass worlds, suns and systems; brush the comet's tail in mad flight, where Neptune's orb rolls to the music of the spheres, speeding faster than the steeds of light, faster than the lightning's flash as it shimmers from dark storm clouds, faster than the golden shafts of day. Then mount upward, passing sapphire floors, and through dark regions, piercing the depths of space to where the mind is overwhelmed and awed. Still we wing our flight to the remotest orbs of light, and yet there are

other myriads in each direction as far beyond as the eye can reach or imagination grasp. The steeds fly on, climbing and passing worlds of grandeur and glory, with azure walls and glittering belts, while constellations undreamed of flash in the track far behind; passing suns of other systems, with their varied forms and hues. Riding on through black vaults and over glittering empires of worlds that enalrge into universes whose stupendous height we climb and pass in a moment and leave them to die in misty lines far behind.

Sometimes we launch into astral fields of marvelous light and watch systems spring out of space, while worlds multiply and roll on in their appointed rounds, traveling through space thousands of miles per hour where there is not a breath of air or ripple of ether. The steeds of thought go where there is not a particle of matter and on out into darkness as black as the ebon pall of the dead, into fields where only God could be found and where no waves ever roll in all the great eternal void. Still out into fields the steeds speed while circling light spans the way and rolling orbs dash in splendor in rings of resplendent beauty, blinded by the excessive glory of worlds with burning star systems flashing into being above, below and around in grand march along the circles of their destiny.

The imagination may rest awhile on some solitary peak far from inhabited world systems, only to make ready for a new and loftier flight among the misty orbs of creation, where the erratic comet blazes and every wandering atom shines as worlds in their trodden pathway go rolling on. Universal space is filled with the glory of the Divine presence. Passing the archway that stands at the closing bounds of eternity past—where beyond it lie the silence and darkness of the Infinite, and out of it issue worlds and systems. Where strange beauty and newest form invite us on to the never-ending eternity of creation. Our world with its sun and sys-

tem has been lost in the mad dash over the boundless sea of God's eternity and worlds too numerous to count have gone from the vision and are whirling in their circling flight to the end for which they were created. One system after another has gone from the view, and yet no end is reached to the universe. The mind stands for one moment on the frowning precipice of a crag of the universe where worlds roll in gaping abysms far below, and where flaming comets fly in the elements above; and the next moment it is fanned over seas of glorious splendor, where constellations sparkle like the crown jewels of God. Colors mingling their gorgeous hues span with rainbow beauty the worlds hung on the great arch of eternity. There where stars are belted with vapor clouds and where rivers are thrown around them like girdling bands of silver and sashed with clouds of crimson and scarlet. Worlds speed on in their prodigious circle and walk the cold dim starlit pathway of the universe, where multiplied millions of worlds circle in innumerable concourse in the sky, where the mad carnival of rushing and whirling worlds play on the seeming outer realm of space, where every sound is lost in the rattle of world machinery. Where no eyes see those floods of glittering light, save that of the Divine. The mind speeds beyond milky ways which sparkle like an ocean of diamonds or a river of pearls. Where a great gulf stream of suns float, each one holding in its grasp a system of worlds resplendent with the glory of God. The imagination on flagging pinions still roves in rayless night or on ocean beds of glittering systems, pregnant with the germs of other worlds.

There gorgeous hues from worlds still further on flash and sparkle with silvery light. Where mountains with hearts of fire and granite bones rear themselves on the bosom of stupendous systems; whose fountain lakelets glitter and shine away to other worlds. There the splendid suns of other

systems shine on with radiant glow. The imagination is lost in the infinitude of the universe where stars flash and blaze and glimmer on far-away world zones, with no way of retracing its flight but must drive on until the steeds of the chariot of thought are exhausted and the chariot itself is worn out. Surrounded by the dazzling glory of a universe instinct with God, yet none to lead or point the way, unless it be an angel, and no sound unless it be the rustle of its wings; and where in a wilderness of systems none but the searching eye of God can find.

The view we have taken of the boundless universe of God teaches us one thing, and that is, His adoring love. Our world which is only a small part of the vast universe, is no more than a single leaf to a forest or a grain of sand to a mountain, compared to the multitude of worlds. Then let us think how small one human being is, compared to all beings who have lived on this world. Again, when we look at all who have lived and will live on this earth, how small compared with those who have lived and will live on all worlds? Yet, to save us God sent His only begotten Son to live among us and die for us. While He has created millions of worlds and sits charioted in the tempest, He is mindful of the least of the works of His hands. With all that has been created and all over which He keeps unslumbering watch, He yet remembers the poorest of the poor and the weakest of the weak that move upon this footstool earth. How insignificant is man when we think of all the things around us. God takes care of the creatures of His hand. How good and gracious is the King of kings? He gives attention to the dwellers of this poor world. We are made in His image and made for a great purpose. We have the promise of life where God is if we are faithful to the trust committed to our keeping. Let us not wander aimless amidst all the glory that He has surrounded us with. We should look up and praise His name

and adore His excellence in all that is above us and in all that is around us. If there is a glory and beauty here that we cannot understand, what must be the glory and beauty when we shall have passed to that realm where we are in His presence forever. Jesus has gone to fit a realm for us, and when it is complete we are going to be called to go there to live and abide with Him through endless ages. There we shall understand the mysteries of life and have fellowship with the redeemed of all ages forever and forever. All the toil and strife here is nothing compared with what shall be on the other side, to make us happy forever. When the trumpet sounds and we are called to go to live with Him in the rose garden of His love, the shadows that have gathered around us here will then seem as nothing there. We think our lot hard here, but when life is over and the eternal life is ushered in our hardships here will then fade away from view. If He is so mindful of His children here will He not be more mindful of those redeemed by the blood of the Lamb and who at last overcame the sins of the flesh, and give to them that land of rest prepared by the Lord. We shall walk and talk together forever over there. We may be permitted to visit all worlds and know their mysteries. If the humblest creature of His hand has His love and care here, will we not have it more over there? He suffered for our good. He came to rescue the obscure and insignificant dwellers of His footstool earth. We were enemies, rebels, offenders baptized in guilt and shame, yet He came to save us. He came down from above and passed worlds greater than ours, but His mission of mercy was here and He came to make us free. "When I consider Thy heavens, the work of Thy fingers; the moon and the stars which Thou hast ordained; what is man that Thou art mindful of Him: and the Son of man that thou visitest him."

Are the stars inhabited? What are those millions and

millions of luminous orbs? Are they the abode of intelligent beings like we are? Surely they were not formed and hung in space just to give light, for one single moon would have been worth more than them all for such a purpose. Why were those bands of magnificent color thrown around Saturn if there are no beings there to appreciate and enjoy them? This world is among the least of all worlds. A man standing upon Jupiter and looking toward this world would never dream that such a planet was in existence. The naked eye could not find it in space. Then why should we doubt for one moment the existence of intelligent beings on other worlds so much greater than ours?

There are, perhaps, creatures there far more intelligent than we are here. These worlds cannot be vacant balls, lumps of dead matter floating in space. Unenjoyed solitudes, shining without meaning in the midst of the heavens; where no sails float on summer seas, and where no sounds break the stillness of vast forests. Where there are no eyes to see those floods of light, and no mind to appreciate or enjoy those mighty orbs or contemplate their transcendent scenes of grandeur. While there is not a foot of our planet that has been left without its living inhabitant, can we believe that whole worlds have been left waste? If matter was created for life here, it must have been for the same purpose there. Is it not inconsistent to believe they have no inhabitants. Can we believe that whole worlds have no occupant, and this world, the only one out of millions, that has intelligent beings? These worlds have their plains and valleys, rivers and oceans, forests and deserts, and what reason can be given for their not being inhabited? We are forced to believe that they team with unnumbered millions of happy living beings who offer up their daily prayers to the same God whom we worship and serve.

Are these worlds that roll over our heads so many empty

spheres? Do they abound in life and intelligence like this world? Is it reasonable to suppose that worlds so vast and capable of constituting a home and happiness for life should only be arid wastes? Many have seen difficulties in the way of the planets being inhabited; it is said that some are so near the sun and some are so far from the sun. Some receiving too much light and others not enough, some being too small and others too large. Let us remember that those worlds do not have to be peopled with beings constituted exactly as we are. It is not to be supposed that men from this world could live upon the planet Mercury or Neptune. But if God could create these worlds, could He not make a people to live upon them with as much ease as He created men to live upon this earth? The beings on those worlds are far different from the beings of this world, no doubt, but we find no difficulty in this, for there is life on this earth as far different as it would have to be to live upon a different world. The eagle soars in the eye of the sun and the mole lives in the dirt at our feet. Their lives are as different as they would have to be to live on different worlds. The camel lives on the parched desert and fish live in the depth of the seas. The whale lives in the half-frozen depth of polar seas, while the serpent and the monkey thrive in the heated recesses of the tropical forests. We must look for life and the adaptation of it to circumstances. Matter, so far as we can trace the hand of God, was made for life and intelligent beings. It was as easy for God to supply Mars or Neptune with tenants as the earth with its race of men. It was not any greater miracle for God to give animated intelligence to Uranus than for Him to make that world itself. Other worlds are created for an end as great as ours. They could not have been called into existence for no other purpose than to throw a tide of useless splendor over the solitude of immensity. It may be that God is creating worlds continually.

New worlds are being discovered all the time. Eternity is vast and there is room for more worlds, as there was room for those that now exist.

Myriad of worlds lie far beyond the reach of the unassisted eye. In the language of Chalmers, "In yon gilded canopy of heaven, we see the broad aspect of the universe, where each shining point presents us with a sun, and each sun with a system of worlds; where Divinity reigns in all the grandeur of His attributes, where He peoples immensity with His wonders and travels in the greatness of His strength through the dominions of one vast unlimited monarchy." If all that we see of the starry skies were swept away into nothingness, the great universe would be left in its glory and these could not be missed no more than one drop of water from the ocean.

We many times hear it said that the earth is more than six thousand years old, and that science and the Bible contradict each other, but that is not true. The world may be millions of years old, but if it is, it does not contradict the Bible in the least. It is said that because the Adamic race is only six thousand years old that the earth must be the same age. Such reasoning is very poor indeed. How do we know but what God has created many beings and races of men and that they ran their course and died before Adam was created. The Bible deals with Adam and his family, for it is all we need to teach us about ourselves. Suppose that the world had been in existence thousands of years before Adam was created? Has that anything to do with the Bible being inspired or with the Adamic race of men now living upon the earth? This world may have been torn to fragments hundreds of times by inward volcanoes and eruptions and swung back together through gravity, but that has absolutely nothing to do with the authenticity of the Bible or

man's creation. After we are called to judgment and the earth purified, if God wants to re-people this earth with human beings He can do so and let them live and move and have a being as we do. These are all things of speculation and have nothing to do with man's origin nor with his destiny. The human race that now lives is about six thousand years old, and Adam was the first man of the race. God made him and he did not originate from an ape, either. He was made in the image of God, far superior to what man is now in physical make-up. The Bible is our record and let us not go beyond it and search out things that we do not know or understand.

If we crush a marble and then bring the pieces together again, it will not fit so that it will be perfectly round. Just so it may be with this world when it had been torn to fragments and then brought back together there were valleys and mountains. We see perpendicular cliffs where it seems there has been something torn from them, but no evidence anywhere to show where the other part is. There has been species of animals and vegetation found at great depths in the earth and some do not resemble the species now living. All this might be accounted for by an upheaval of the earth's crush, such as we have been speaking of. If such as the foregoing be true, then our faith in God is by no means lessened. It would only serve to teach us that He is wonderful in council. This last argument may not be taken as our convictions, but merely to show the skeptical that there is no way of reasoning God out of all we see. "Great things doeth He past finding out." Who can live, labor and love, and yet not believe in God? There is evidence everywhere that He does exist. "What gradeur in earth's naked rocks, in its towering mountains, its heaving oceans and flowing rivers? How solemn its anthems rolling through its heavens."

It is only the devout child of God that can appreciate the works of His hand. Thousands travel through this world without ever looking above to see the handwriting of God on the heavens, or stop to think what the stars really are and who hung them there? If we conduct ourselves aright in this life here below, then at last we shall enter into that land of everlasting joy with the sainted blest.

God may then teach us concerning this world and other worlds, and for what purpose they are and were created. We should draw a lesson from every passing event and from every object from the least to the gretest of God's creation. Let us not wander aimlessly amidst the glory of this world, and fail to appreciate what God has done for we poor mortals. There is a beauty in every rose and glory in every sunset and splendor in the twinkle of every star. The great Architect beautified this world that we might have pleasure in our pilgrimage from the morning of life to the setting of the sun of old age. He did not intend that men should grope after material things so much that they would forget the beautiful. We should turn our imagination loose once in a while and let it travel out toward God. We should not let it go to the extent that it would prostitute our souls, but let it rise from nature to nature's God. If you have never stopped to think about the universe and its vastness, pause a moment and consider the heavens. Let the mind try to take in the universe and dream where the end lies. It is as great as God Himself, for He made all things that are. Stop, sinner friend, one moment, and think whose world you enjoy? Who robed it with beauty and lit the stars with light? Put your trust in God and Jesus Christ and let them lead you.

You surely know that God has power to care for you if He has power to build the universe. If He cares for the insect at your feet, He surely cares for you. If He watches

over worlds He watches over you. Give your life to Him and He will give you a crown for your life in those stately mansions of rest. O, weary soul, dream of life eternal while you journey here below. Think of its hills of purple beauty and where fields blossom and bear fruit of immortal life. Where opal towers loom into splendor, close by the river of life, as it rolls in eternal song and pours its laughter in the ears of God. Of the birds that sing in the tree of life as it bears fruit for every weary pilgrim from earth's shore who kept his first love. Of gates of pearl unlatched by angel fingers, but untouched by mortal hand. Of streets of gold trod only by the feet of the redeemed with songs on their lips and with harps in their hands. I would admonish you, my friends, to drink of the fountain of life here, that you may drink forevermore in that city of God. There to love and laugh on that shore, touched by the feet of the sinless and where sorrows never come. Look up tonight and realize that God is here and that you can have Him rule in your heart and then at last dwell forever amid the stars.

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